Some Flashes of

LIGHTNINGS

OF THE

SONNE of MAN.

Being the substance of eleaven Sermons upon severall Texts, Preached in London;

By *WILLIAM SEDGWICK* of *ELY.*

PSALME 97. 4.

His Lightnings enlightned the World: the Earth saw, and trembled.

LONDON

Printed by *H.* For *Giles Calvert*, and are to be sold at the sign of the black-spread-*Eagle* at the west end of *Pauls.* 1648.

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A PREPARATORY word, touching the Saints union with God; a main point ſpoken of in this Book.

FIrſt, a *The firſt in every kinde being the* Cauſe *of all the reſt, there is no perfect* b *knowledge of* inferiour *or* ſubordinate *diſtinction and union, without the knowledge of the* ſupream. *The ſupream diſtinction and union is to be ſeen in* God, *in the bleſſed* Trinity; *where in the* word, *the* Father *brings forth himſelf in all* diſtinction; *and in the* Holy ghoſt, *the* Father *and the*

a Primum in unoquoque generi eſt cauſa reliquorum.

b Cauſa eſſendi eſt cauſa cognoſcendi.

word *mutually conspire into the closest* union. *The glory of* unity *is* variety, *and the glory of* distinction *is* union. *(i e.) The glory of the* Father *is the* word, *and the perfection of the* word, *is his* union *with the* Father *in the* Spirit. Unity *is* barren *without* variety *or* distinction, *and* distinction *is a* withered branch *without* union.

Secondly, Whatsoever things the Father doth, the same things doth also the Sonne; *bringing forth his fullnesse in all* variety *and* distinction; *and yet retaining the same in* perfect Union *with himself as doth the* Father. *Onely with this difference, that the* Object *of* distinction *there (viz. The* word, *which is the* fulnesse *of the* Father) *is* intirely *the object of* union *in the* Holy ghost; *though not under the same respect as he is* distinct. *But here the* Sonne *sends forth one* World, *or the* first World *as a Lord to his* left hand, *being in union with it only as a* Creator; *and a* new World *to his* right hand; slaying *the union of the first covenant or creation, or rather* perfecting *it in this later and* better *union of the second covenant, or* new creation: *And so that different* respect *that the* Father *hath to his owne fulnesse, as Hee considers it first in the* Word, *and then in the* Ho-

ly

ly Ghoſt *is manifeſt to us* (*after a manner*) *more* reall *and* ſubſtantiall *to us*; *in the* Kingdome *of the* Son, *being exemplified on* different ſubjects, Sheep *and* Goats. *For this is the bleſſing the* Father *hath given to the* Sonne, *that he hath made Him* both Lord and Chriſt. *As he is* Lord, *he is the Flowre of the whole* Creation, *having all that beauty and ſtrength in himſelf, and being the* root *and* originall *of it to every other creature. As he is* Chriſt, *Himſelf is to tend to his* Head *and* Originall, *and poſſeſſeth all in the* in-created *glory, and draweth up the new world thither.*

Thirdly, *And as the firſt is the* Cauſe *of all the reſt, which being known, the reſt are known, and not perfectly till then; So* the firſt is the laſt, *as will neceſſarily follow from thence: If the* laſt *be not known without the* firſt, *then at laſt, the* firſt *is* in the laſt: *But the firſt is the laſt; For what* elſe *ſhould the firſt ſeeke to bring forth Ultimately but* himſelfe? *And therefore, though* God *do* Embroyder *his appearances and comming forth with all* Variety *and fullneſſe of* diſtinction, *Yet his deſigne is by* ALL *to declare* Himſelfe, *and not to be* vailed *alwaies: His deſigne is to beget and draw forth his* own Forme *in and upon all this* variety; *to bring forth himſelf in it, and it in himſelf; and yet this* Variety *and* U-

unity to remain in the higheſt Conſiſtency each with other in the Union; and all theſe ſubordinations both to ſerve Supreamacy and to be Supreame; the firſt to be the laſt, and the laſt firſt, which is the mutuall glory of them both. And ſo the Scriptures ſpeake; 2 Ephe. laſt verſe, Yee are the habitation of God through the Spirit. And ſometimes they ſpeak in the language of the ſubordinate, 3. Eph. 17. That Chriſt may dwell in your hearts by faith. Chriſt is in God, and God is in Chriſt, John 13. 8. knoweſt thou not that I am in the Father, and the Father in me. And they that do not ſo know God and Chriſt, they know Chriſt after the fleſh, as a branch of the firſt creation, and not as the root of both creations. And they that do not know themſelves thus, as dwelling in God and God in them, are ſtil under the Law; ſtick in the firſt Covenant, and know not the Regeration but weakly. If yee ſee not the bleſſed face of Unity drawn throughout all diſtinction in God, in Chriſt, in Saints, yee ſee the Devill and an Antichriſt, and are in the ſmoke of the bottomleſſe pit; though yet ye may be the children of God. And therefore none may ſo ſecurely deſcend into the vally of diſtinction, as they that have been in the mount of Union: For they onely

will

will, and can carry the Union *along with them through all distinction, and that glory of the first* Unity, *that hath seated himself and dwels in their Eye, will bring forth himself in and upon all things, and in what various formes soever they present themselves.*

Union is the interest, the delight, the Food *of Saints: Distinction, is the* sawce, *or savour of Union. The Saints could not enjoy God, if He were not one with them: & where were the delight, and wherein should they be the richer by enjoying him, if he were not* another *from them? There could not be such a ravishing* Concord *and* meeting *between God and the Creature, without the* parting *and* discord, *first, of a created and un-created nature, and this* discord *and* distance *proceeding and let down through many subordinations (as between a* Base *and* Treble *in Musick there are middle* Notes) *If we were not so* low, *and God so* high, *neither should we be so transported with this* Match; *nor would the* condescension *of God be so manifested, and then where wou'd be one of the greatest glories of Gods love, and one of the quickest grounds of our joy? Therefore we cannot* confound *things, for so we should offend against our own interest: and who doe this so much, as they that call themselves Christians,*

and

and yet make Christ in Heaven, *and themselves upon the* Earth, *confounding the things that God hath not only distinguisht, but seperated; even the mystery of* Godlinesse, *which is* God manifest in the flesh, *And the mystery of* iniquity, *which cals* Christians, *and denies the* Anointing?

And as we cannot confound things that God hath distinguisht, so we cannot seperate the things that himself hath joyned: who hath joyned himself and Christ, and Christ and US; the highest, *with the* lowest; *the* first, *with the* last; *the* top, *with the* bottome; *and therefore wee the* lowest, *cannot glory in lesse or lower, then the highest of all.* Wee joy in God (*saith the Apostle* Rom. 5.) through our Lord Jesus Christ. *And God who is Lord, descends, and gathers up the very lowest things, even our* flesh: *makes* the place of his feet glorious: wil lose nothing: *is present with the lowest things as well as with the highest; though not after the same manner, or in the same manifestation, while they abide in their* lownes: *but he will raise the lowest to the highest; and the lowest shall be in the highest, and the* higest *in the* lowest: *the whole creation in* Man, *and* Man *in* Christ, *and* Christ *in* God. *The Rule therefore for things is this. To retain the*

distinctiong

distinction in the union, and the union in al distictions. *And the Rule that God leads Saints by is this, to* listen *to God as he brings forth himself within them: to rejoyce in each* degree *of his light; waiting still till he* Fashion *every formlesse lump into its right shape; and bring forth every imperfect Embryon to its full growth, and settle the* Chaos *into its distinction: not to* out-run *the appearances of God, and lust or languish impatiently after* Meats, *when God is establishing our hearts with* grace. I charge ye, O ye daughters of Jerusalem that ye stir not up, nor awake my love (*in his present designment*) until he please.

But not to forget the end *of this preface: It is in a word, to give a brief accompt of the drift of the ensuing Discourses, and of the cause of publishing of them.*

As for the discourses you will finde them pregnant with the glory of Union, *union with God and Christ, and Saints: This is the* Mount *into which this* Discourser *hath been taken, and yet ye will finde the* subordination *and* distinction *so clearly acknowledged by him, as might have satisfied the observing and unprejudiced Reader though I had animadverted nothing upon it.*

To what I have said concerning it, I shall adde

onely this. That Diſtinction *is the* Wife, *and* Union *the* Husband. *Diſtinction the* weakneſſe, *Union the* ſtrength. *Diſtinction the* Law, *Union the* Goſpel. *Diſtinction the* firſt Creation, *Union the* ſecond Creation: *and therefore Diſtinction as the* Woman, *is barren and un-crown'd, unleſſe Union* reſt upon it: *But if the ſupream Unity will* multiply *and bring forth* Himſelf *in and upon* each *diſtinction, in and by* Union, *then indeed is diſtinction* glorious. *Diſtinction is as an Inſtrument of* ten ſtrings, *that in the hand of* Union *will make moſt delightfull* Melody; *otherwiſe it is but a* jarring ſound. *I am ſure, and have found out by experience theſe two things. That while a mans* head *is fraught with the* riches *of* Diſtinction, *leannes may enter into his* ſoul. *And that if we know a glory* higher *then that we are in* union *with, we cannot be* happy.

This for the diſcourſes, Now for publiſhing them. Ye are to put this Office *wholly upon the accompt of the forward affections of ſome of the* Hearers, *who out of the* beſt notes, *compared together, have drawn forth this* Copy, *with a deſire to impart them for a more publicke benefit, which invited me to preſixe this word.*

If

to the Reader.

If the Author, or rather he by whom theſe diſcourſes be miniſtred to us, doe pardon the aduenturers, ſo the Reader may receiue good thereby, then there is all the reaſon, that ye for whoſe ſakes it is undertaken ſhould pardon the faults eſcaped.

For a farewell, Remember it is the finger of God onely that writes God in the heart. *The writings of* men *are but a witneſſe of God in* fleſh. *Thus I leaue it with you who am,*

Yours all of yee

that are the Lords.

Ioſhua Sprigge.

THE TITLES and Texts of the severall Sermons.

Sermon I. and II.

THe Reign of God, on *Psalm* 97. 1, 2, 3, 4, 5, 6. *verses.*

Sermon III.

The coming of the King of Zion. on Zechariah, 9. 9.

Sermon IIII, and V.

The coming of the Kingdome of God.

God. *Luke* 17. 20, 21, 22.

Sermon VI, and VII.

The excellency of the love of God. on *Pſalm* 36. 7, 8.

Sermon VIII.

God the head of Chriſt, as Chriſt of his Church. on 1 *Cor.* 9, 10, 11.

Sermon IX, X, XI.

The Witneſſes death and Reſurrection. In a ſhort expoſition of the eleventh Chap. of the *Revelation.*

To the Reader.

Freind,

THese Sermons did *abruptly* presse in to the world in the *Pulpit*, and gave us no warning at all; they are *Abortives*, borne before their time, and therefore you can expect little a shape

shape or comlineſs in them. They are *ſuddain* and *lively* actings of the *Spirit* that diſdaines the help of *Art*: and dare *profeſſe* their incompoſedneſſe to *ſtudy*; and chuſe a *Rude* nakedneſſe of their owne before a cloathing of *humane induſtry*.

They have *ſtolne* into the *Preſſe* alſo without my knowledge and in my abſence: *Coming to Towne* I finde them where I looked not

not for them, *Printed* and ready to come out; and thought wholy to have disowned them, but finding some *sweetnesse* in them, I could not wholly turne my back upon them.

Being thus, *thou wilt say*, I *spoke* what I *understood not*. I may cofesse that; and that the *Writer* and *Printer* put forth what they *understood not*: let it be so, and *then* you will not wonder if you

read what *you underſtand not* : there were faults in *Speaker, Writer, Printer*, and will be *in the Reader*.

Tis a *Thiefe* ſteales out in *the night* and carries *night* upon him; and if thou finde him *plundering thee* of thy *reaſon* and *underſtanding*, uſe him as thou pleaſeſt.

Tis like all the World, *a ruinous heap*; light & darkneſſe *fighting* together. Yet they that have *love* and

light

light to ſee God in every *thing*, will meet him here *in clouds* and rejoice *in him.*

Tis a cry at midnight, *Behold the Bridgroome cometh:* Haſte and diſorder may beſt ſuit ſuch an occaſion: and if thou underſtand but that in it, it will be both *profitable* and *pleaſant* to thee. I am ſure to him that loves *The appearing of the Lord*, the tidings of it will be welcome from any man,

and in any fashion; But if thy *spirit* be not yet awakened to expect the *Lord*, I am perswaded here is so much light in these as to trouble thee, and a little to disturbe thy *worldly* rest: and if I do but disquiet thee at this time, it will be a kindnesse to thee.

In a most rich enjoyment of his *gracious presence*, and certain assurance of his *perfect fullnesse*, doe I

réjoyce;

rejoyce; and in this *joy* I desire thou mayest enjoy thy selfe; and *then*, this and every thing will be sweet unto thee; In *this* farewell.

WIL. SEDGWICK.

READOR.

If thou resolvest to travel through these discourses thou shalt do well to facilitate thy way, by removing these rubs with thy p[illegible]efore hand; As for other litteral fa[illegible], the *Printer* presumes upon thy pardon of course.

Page 15. line 10. for no, read not. p. 39. l. 23. de. which. p. 101. l. 7. de. and. p. 105. l. 12. r. Christs. p. 112. l. 24. r. crowned. p. 118. l. 18. r. that what. p. 132. l. 5. ad. is far better. p. 143. l. 9. r. wears away, p. 146. l. 14. r. imbody. l. 28. ad how. p. 147. ad as men. p. 148. l. 4. de. As. p. 194. l. 1. r. fourty two moneths. p. 205. l. 2. r. this creation. p. 234. l. 18. r. their owne. p. 240. l. 24. r. while. p. 267. l. 29. for Spirit r. fixt. p. 282. l. 18. for bouble r. double.

THE REIGNE OF GOD.

PSALME 97. 1, 2.

The Lord reigneth, let the earth rejoyce: let the multitude of Isles be glad thereof.

Clouds and darknesse are round about him: righteousnesse and judgement are the habitation of his Throne.

HEre's good newes; glad tidings: [*The Lord reigneth.*] It cannot be published without *praise*, without *rejoycing*, without *singing* without *blessing*. We should *dishonour* this *truth*, if we should not *publish* it; if we should with silence suppresse it; if we should not

speak well of it. It is so sweet and comfortable, that it fils the whole world with joy; and cals in every *eare*, and every *tongue*, and every *heart*, to be *glad*, to *rejoyce*, and to *praise* God.

[*Let the Earth rejoyce, and the multitude of the Isles be glad*]

As though he should say, Let nothing fear but *hell*: let nothing be disquieted but *devils*. Let the *lowest*, the *poorest* of the People of God, though but *Earth*, yet let them *rejoyce* in this; [*The Lord Reigneth*]

First, Here is the thing affirmed. [*The Lord reigneth*]

Secondly, Here is the use of it, or the inference that is made from it. [*Let the Earth rejoyce, and the multitude of Isles be glad*]

Thirdly, Here is the means by which he ascends into the *Throne*. [*Clouds and darkness are round about him*]

First, Here is a plain and certain Proposition affirmed, [*The Lord Reigneth*] The Lord saith it, and the Lord is in: What ever the Lord saith, it is a *Kingdome*: what ever he is, he is a *Kingdome*.

Men have *Reigned*, and when men *Reign*, God *Reigns* to by men: and it was alwaies true, *That all the Kingdomes of the Earth were*

the

the Lords and his Christs: and so all the *Kings* of the *Earth*, have been the *Reign* of God in *figure*: God hath *Reigned* in them, as in *types*; but that which we must *now affirm*, & which the Lord affirms, is the *immediate Reign* of God: such as that is which is expressed, *Rev.* 11. *Thou who wast, art, and art to come: hast taken to thee thy great power, and hast Reigned.* God did *Reign* invisibly, while men *Reigned* visibly; or God *Reigned*, because he gave *Reign* to others: but as there is his *Reigne* in *giving*, so there is his *Reign* in *taking*. *Thou hast taken to thee thy great power.*

The Lord takes *Reign*, and *Kingdome*, and *Power*, into himself: he takes off the *Crown* from the heads of *Princes*, and sets it on his own head. It was administred before by instruments; now God administers *power* immediately by himself. The other *Reign* was a *lesse*, this the great *Reign*.

Hast taken to thee thy great power.

The greatest *Power* that ever the Lord gave to men, is nothing, to that *power* which Christ will put forth, when he *Reigns* himself. And observe the *companion* of this *power*: *When thou reignest, the Nations are angry.* When God *Reigns*, the devill *rages*: when God comes to set up his *power*;

there is wrath and violence in the mindes of the men of the world: and when you see this *violence* and *rage* in the mindes of the men of the world, it is a sure sign, that God hath taken the *Kingdome*, *Power* and *strength* from them.

Here's two things of very sweet consideration,

1. The *Reign* of the Lord: and
2. The *Reign* of the Lord in the *Saints*.

First, This *Kingdome* that God is now setting up, is his *everlasting Kingdome*. It will not be administred by the weakneſſe of man, but by the *power* of God; not by the *folly* of man, but by the *judgement* of God. God will in this *Kingdome*, nakedly manifeſt his own righteouſneſſe, his own compaſſion and pitie; his own *love*, his own *peace*: He will doe all things *immediately* by his owne ſelf. And therefore all the pride and ambition, all the oppreſſion and tyranny, and miſcarriages that hath been in the government of men, ſhall be wholly taken away. Pure righteouſneſſe, and judgement, and equity ſhall be infallibly diſpenſed; and infinite *power*, *ſtrength*, *holineſſe*, *goodneſſe*, and *authority*, ſhall ſhine forth nakedly in the face of God: and that

ſhall

ſhall be, the *Judge* of all men.

Wee ſhall no longer be abuſed and oppreſſed, by the *will* of men, by the *luſts* of men. The poor people ſhall no longer groan, under the burden of mens *luſts*, nor ſweat for the pleaſure and contents of men; nor their *faces* any longer be ground, by the hardneſſe of the *ſpirit* of men: but they ſhall be under the protection of God.

The great cry now of the people, is, *Let's have a King!* Ye ſhall have one, one that will *reign in righteouſneſſe*; the LORD himſelf.

Secondly, And this *Reign* of the LORD ſhall be in his *Saints*; according to that in *Dan. 7.27. And the kingdome, and dominion, and the greatneſſe of the kingdome under the whole heaven, ſhall be given to the people of the Saints of the moſt high, whoſe kingdome is an everlaſting kingdom, and all dominions ſhall ſerve & obey him.* As this kingdom ſhal be adminiſtred in the *glory* of God: ſo alſo in the ſweetneſſe and gentleneſſe of *man*, by brethren, by friends, by the Saints of the moſt High. God lifting up himſelf in the Saints, will adminiſter this *Reign*; and as he will do it by the Saints, ſo he will doe it by the ſoftneſſe and

tenderneſſe of the Saints, *The kingdome and dominion under the whole earth, ſhall be given to the people of the Saints of the moſt High.* Its now doing; that ye ſhall obey none but the Lord; ye ſhall know no other laws, but the Law of God; ye ſhall know no other Maſter but *Jehovah.* He hath made us *Prieſts* and *Kings*, and we ſhall *reign* with him on earth. This nature of ours, this body of ours, ſhall *reign* with Chriſt, with God, and that upon earth.

The Lord reignes]

The Lord hath ſerved, hath been hitherto much (yea moſtly) *in the forme of a ſervant.* It hath been, as it were, the buſineſſe of the Lord, whilſt this world ſtood, to give ſupplies to men; to ſerve men; to give men ſtrength, and wiſdome, and riches, and authority, and power, that men might be great and happy, with the goodneſſe of God: and (in this) God hath been *King* too, but in an under way; As ſaith the Lord, *I have ſerved with your ſinnes*, and luſts: now he will no longer *ſerve* but *Reigne.*

God will take all the *Power* and Authority into his own hands. Hee will not be any longer under men: but above all men.

Its

Its time He ſhould be ſo : Its reaſon Hee ſhould be ſo : Its juſt He ſhould be ſo.

Every thing now muſt bowe, ſtoop & ſubmit, to the *Law*, and *rule*, and *will* of God. No man ſhall any longer ſay, it ſhall be ſo, becauſe it is my will to have it ſo : there ſhall not be found an heart, or tongue, that ſhall move againſt the Dominion of the Lord.

Satan hath been a *Prince* ; hee hath made Lawes of your captivity and miſery : Hee hath kept you to his *taſk*, to doe him ſervice. He hath ſaid, *Be angry*; and then you have been full of *rage*. He hath ſaid, *Be covetous* ; and then you have been full of *covetouſneſſe*. He hath ſaid, *Bee Dark* ; and then you have beene full of *blindneſſe*. Hee hath ſaid, *Be proud* ; and then yee have been full of *haughtineſſe*. And ſo he hath (but by Divine will) tormented the world.

The *ſting* of Satans whips are in your conſciences I know. His errors & miſtakes, have beene in the kingdome of darkneſſe in you, that you do not know God ; the holy will of God. You would come into the enjoyment of God ; Satan will not let you : you would know God ; hee will not ſuffer you : You would be *wiſe unto Salvation*;

on; hee will not permit you: Hee hath *fettered* you with his chains of darkneſſe; hee hath captivated your judgements; he hath made you to grinde at his mill, and to drudge in his ſervice; and hath made you to cry-out, O when will the Lord come! But now his wicked *Reigne* is at an end; what yee had, yee ſhall want; and what yee want, ye ſhall have: what hath been, ſhall not be; that which ſhall be, muſt bee; and cannot chuſe but be: ye ſhall have *Love*, becauſe the *Law* of God is *Love*; and ye ſhall have *peace*; becauſe the Kingdome of God is *peace*; and yee ſhall have *light*, becauſe this Inheritance is *Marvelous light*: yee ſhal have *righteouſneſſe*, becauſe this ſtate is *true holineſſe*: ye ſhall have liberty, ſetledneſſe, ſtability, and every good thing in this Kingdome of God.

Its alwaits ill with us, while Satan *reigns*; Its alwaies wel with us, while God *Reignes*: when our Husband is King, we ſhall have Preferment, and honour, and riches, and greatneſſe, and power, and authority; becauſe our God *Reignes*.

The Lord Reignes, for us; the Lord takes his Kingdome, and it is for us; the Lord hath *Reigned* in himſelf all this while; now hee

Reignes

Reignes by us: the Lord counts himſelfe not to have a *Kingdome*, till Wee have it with him: The Lord thinks himſelf *meane*, and *deſpiſed*, till We are exalted. He is *poore* without US. He is weake, while abſent from US. Hee is not himſelf, unleſſe hee enjoyes US. *Thou art my Excellency, my Firſt-borne*: The *power* of God is in *weakneſſe*, till We become *almighty*. The Kingdome of *God* is in *darkneſſe*, till Wee ſhine it forth. The *treaſures* of God were of no worth to Him, if We were not his richeſt *jewels*.

The Lord doth Reign]

This is not to be paſſed by; its in the preſent tenſe. This is the *Song* that wee heare, and ſee *Angels ſing*. The *Elders* and *Saints* in *Heaven* ſing it perpetually; we daily hear it. *Hallelujah*, *Hallelujah*, *The Lord Reigneth*. There is adminiſtered into our hearts and eares, *An Hallelujah*; *The Lord Reignes*: indeed every creature ſpeaks it; all in Heaven and Earth.

All theſe *powers* and *darkneſſes* on the face of the Earth, ſpeak out this aloud; *The Lord Reignes*. Your *King* hath taken *power* to himſelf; and from every thing elſe.

The

The Lord doth Reign] and saith, I AM UPON MY THRONE. I AM GREAT. NONE IS GREAT BUT MY SELFE. I AM KING: I HAVE THE SCEPTER IN MY HAND. I AM POWERFUL. NONE IS POWERFUL BUT I.

All the power of men is broken. All the *Thrones* of men are shattered into dust. All the *wisdome* of men is turned into *folly*. All the *strength* of men is *melted* into *weakneſſe* and *water*.

The *meltings* and mouldrings away of the *powers* and *dignities* of the world, speaks it aloud, *The LORD Reigns*]

——*Let the Earth rejoyce, and the multitude of the Isles be glad*]

This *Reign* torments none but wickednes, and wicked men. The devil and his children may be dismaied: but let *Heaven* and *Earth rejoyce*. The *Heavens* they doe *rejoyce*. All *Saints*, all *Angels*, Christ and all his members, they *sing* in this Kingdome. But that's not enough, that *Heaven* shall *rejoyce*; but *Earth* too. Poor *Adam*! That's his name, *Earth*! Poor man! poor earthy man! low *Earth*! The lowest of the creation; the baſeſt

baſeſt and meaneſt of the whole world: Poor dark *Earth*: Let this creation which is *Earth*, let it *rejoyce*. Let men and women and children, relations, and comforts, eſtates; all the things of this World; Religion, worſhip, gifts, traſſing, dealing, eating, drinking, let all theſe things *rejoyce*.

Object. *Why, muſt not all theſe things be done away that God may Reign?*

The *evill* of them ſhall be done away; the *ſinfulneſſe*, the *baſeneſſe*, and *filthineſſe of them*, ſhall be done away: the *corruption*, the *vanity*, the *infirmity* of them ſhall be done away: but this *Earth* muſt not be loſt. The Kingdome of God muſt be eſtabliſhed in this *Earth*: but the waies of men, and men, ſo far as they are acted by the devil, ſo far they ſhall be done away, and deſtroyed by the breath of the Lord; be burnt up by the *fire* and *Spirit* of the Lord. As they are in emnity with God; as they ſhut out God; as they are below God; as they do not own and acknowledge God, ſo they ſhall be done away: And they ſhall all be taken up into fellowſhip with God; purified, and ſanctified, and reſtored. Every thing ſhall be brought up into the *holineſſe* of God, the *nature* of God, the *being* of God,

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the *Spirit* of God. *Therefore let the Earth rejoyce.*

Its good newes for the pooreſt creature that dwels in *darkneſſe*; that lives below; that are ſtrangers from *Heaven*; that dwell at a great diſtance from God.

You that live below in the world, in the meaneſt or loweſt condition, *rejoyce*. God is come to dwell amongſt you: God is come to reſtore you; to make you all new. *A new Heaven and a new Earth*: and nothing ſhall be troubled but the *Sea*: The *confuſion* of the devil, that ſhall *roar*, be vexed and tormented: but the low, poor, ſimple *Earth*: The mean *Earth*; whatſoever is pure *Earth*; thoſe whoſe hearts are not ſet againſt God and Chriſt: ſo far as there is ſubmiſſion to the Lord, and ſubjection to God. If ye are not *fierce, violent*, and *mad* againſt the appearing of a holy God, *rejoyce*, though ye be never ſo low. But if yee quarrell with God, or are *angry* with him, ye cannot rejoyce, *That the Lord* ſhould *Reign*.

——*Let the multitude of the Iſles rejoyce*]

There is a continent of *Earth*, and there are *Iſles* that are naturally divided from the firme land, by water. They are in a lower, a weaker condition, then firme Land.

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And so here is a fuller discovery of the poor people of God, that be as *the multitude of Isles* separated by the *Sea*, from the firm land.

As Isles are divided from fellowship with the firm land, by *Sea*, and cannot passe to it without danger: so there are *people* that are at a distance from God, that are cut off from that firmnes and stability that others have in the Lord; the Land of the living. There are divisions between them and *God*; and they are broken one from another, by the *Sea* of *darknesse*, that is in their world: *Broken* in their *understandings*; *broken* in their *apprehensions*; *broken* in their *peace*; *broken* in their *strength*; *broken* in their *joyes*; *broken* in their *waies*; and they *float* in the *Sea*, and waters of *fears*, *cares*, *disquietnesses* are round about them, and beat upon them, that know not how to have fellowship with *God* in a setled state. Yet, *Let the multitude of the Isles be glad.*

Indeed all the states of the Earth are *broken* in *peeces*, *by flouds* and inundations: And therefore let the *multitude of the Isles be glad.*

It is the Kingdome of the Lord that makes you to be *Isles*. It is the *flood* of the *Spirit* of God that divides you, from that stability

ſtability and firmneſſe that ye had.

The Iſles ſhall hear the Word of the LORD: The *divided* and *broken* ſtate and condition of men, ſhall hear the word of the *LORD*. Thoſe perſons that are at the greateſt diſtance from God; from conſtant trading and dealing with God; let them be glad and rejoyce. It is the *LORD* hath broken US off from the Earth from that ſtability and firmnes that we had in our ſelves, that we might have it in himſelf; that ſo he might make US a new Kingdome: He hath *divided* US from the *Land*, that He might *plant* himſelf a Kingdome in US; that He might make many Kingdomes for his own glory and righteouſneſſe to dwell in.

Neither is this without reſpect to a litterall ſenſe: This *Reign* of God, firſt, begins in *Iſles*, it riſes up in little Iſles, before it appears in the great *Empires* of the *world*. God will appear firſt in theſe loweſt parts of the *Earth*.

——*Let the multitude of the Iſles rejoyce*]

Let the whole *bundle* of *Iſles*, *England*, *Scotland* and *Ireland*, rejoyce: *Let the multitude of Iſles be glad.* It

It is visibly and sensibly, a time of the greatest sadnesse that ever was; but really and truly, and in a spiritual sense, it is a time of the greatest *joy* and *gladnesse* that ever was: To see things in the Lord is the time of the greatest *rejoycing*, and truest *gladnesse*.

This is the time of the *LORDS Reigne*, and the time of *Englands rejoycing*: If *England* knew her own time, but we know not our seasons; and this is it that makes us uncomfortable and unsuitable to our conditions, *The Lord Reigns*, and this is the greatest cause of *mirth* and *joy* that ever the earth had.

[*Let the earth rejoyce*]

Poor earth hath been in bondage and captivity, but now let the earth *rejoyce*. We have been under the protection of men, yea, under the government of *Satan* (for so long as wee are governed by any thing at a distance from God; there is a mixture of Satan in it) now we are under the protection of God, *The Lord hath broken the rod of the oppressour*. And now we shall have the end of our hopes and expectations; the end of

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our *praiers*, now wee ſhall have *peace*, now we ſhall have *ſettlement* and *ſtability*, now we ſhall have *Reformation* indeed, now we ſhall have every thing that we have deſired, and our hearts have longed for; freedome from *oppreſſion*, *love*, *quietneſſe*, *righteouſneſſe*, *juſtice*, *propriety*, full trade, all in an heavenly, holy, glorious, righteous, ſpirituall, eternall, ſure, everlaſting way; for this kingdome of God hath in it, all greatneſſe, fulneſſe, freeneſſe, riches, pomp, ſtate, goodneſſe; and to this end it is ſaid, ——— *Hee ſhall come that is the deſire of all Nations.*

Therefore ſit down, and ſay what you will have: If you will have it in God, in an heavenly way, ye ſhall; but if in a way of *fleſh*, and *darkneſſe*, and *fear* (out of the pure light of God) ye ſhall not.

[*Clouds and darkneſſe are round about him*]

God that is the greateſt *light*, dwels in thick *darkneſſe*; God is ſurrounded with *darkneſſe*. And this is your *joy* now, that in that *darkneſſe* that ye ſee upon the face of the Earth, ye ſee God *dwelling in it*; and your ſelves with him. While you are without it; its ſad. Doe but come in *thorow* this

this *darkneſſe*, and there is light within it; *The light of God*; And theſe *Clouds* of *darkneſſe*, are *clouds* of *Witneſſes*, that manifeſt and teſtifie the preſence of the Lord.

---*Chriſt comes in the clouds*] O how viſible theſe *clouds* are now to the eye of reaſon! What a thick *cloud* hangs over the *City*! What a groſſe thick *cloud* hangs over the *Parliament*! What a *black*, *dark cloud* hangs over the *Army*! There's none of them can ſee where they are; what they doe; or one another: The *clouds* are ſo *thick* that one neighbour or friend knows not another: can not truſt one another. What a *cloud* is there in the *Countrey*! How theſe *clouds* doe gather every where! If you will not ſee, you may be ignorant; but if ye will ſee, the Lord is in theſe *clouds*. What *darkneſſes* and *clouds* of *opinions* are there in the *ſpirits* of men! What ſtrange *darknes* there is in the minds of men! Moſt men *grope* and *feel* after God: and truely there are none can ſet a right ſtep towards him. What dark affections are there in man! Dark *fear*, darke *anger*, darke *diſquietneſſe* and confuſion?

Clouds and darkneſſe are round about him] Every where, where God is not, you

will finde *clouds* and *darknes*; but in the face of God, there you ſhall ſee glory and brightneſſe. There is nothing to be ſeen but *clouds* in all things, ſave in the face of God; and there it is bright and clear day. God gathering in all fair weather, light and brightneſſe into himſelf: So that indeed, if you will live any where but in God, you muſt live in *clouds* and *darknes*: Every where elſe there is not a *beam* of *light*, but every thing grows *thicker* and *darker*, till it come to a very *hell*, an eternall *night*: only there is light in the face of God.

Yet now rejoyce]

Theſe *clouds* are round about God; and though you doe not ſee him, becauſe ye are in the *dark*, yet he is neer you, and he dwels ſecretly and ſweetly in the midſt of theſe *clouds*, that ſhade and darken all the earth: and you ſhall finde that God will ſuddenly ſtep up into his throne, and reign in light and brightneſſe. Will you not receive God in a cloud? Are ye not contented with a cloud of darknes, that ſo ye may meet with God there? God comes cloathed in this *darkneſſe*. God comes in *a cloudy day*, with *fire*, waſting

waſting and conſuming all the world; yet O who would not leap into thoſe flames to meet God? Be not ſtartled at theſe *dark clouds*, becauſe God is in them, but rejoyce. Let theſe *clouds* come into your eſtates, houſes, means and enjoyments: Let them come in, for God is there: Welcome them, rejoyce in them, and be comforted, for God rides upon them: He rides in triumph upon them. Theſe *clouds* are his *Chariot*, and all the *powers* of the *Kings* of the Earth, hee beats into duſt, and it flies about him; therefore goe and meet the Lord in theſe clouds and duſts.

Righteouſneſſe and judgement are the Habitation of his Throne.

Thorow *clouds* and *darknes* you approach the throne; *Righteouſneſſe* and *judgement* are there: That is it you look for.

——*Righteouſneſſe*]

Shall put an end to ſin. *Dan.* 9.24. *Righteouſneſſe and holineſſe* ſhall dwell ſo ſtabilly with us, as it ſhall *blot out all iniquity, and make an end of ſinne*: That wretched thing

that hath been the reaſon of all plagues, the root of all miſchief, the ground of vexation in all families; he ſhall make an end of all this, *of all ſinne*; God will be revenged of it, by putting an end to it: Ye ſhall not finde a ſinne out of *hell*, nor a ſinner out of *hell*: Sin ſhall be in its own place; ye ſhall ſee wickedneſſe no where, but in the *devil* and wicked men; and them ye ſhall ſee in hell, for their ſin ſhall carry *hell* apparently with it. But the *Saints* ſhall be free, *The LORD reigns*] Not ſo long as ſinne is amongſt US, and abides with US: ſo long as ſin is, there is a Traitour to his Kingdome, and he hath no quiet *reign*: But the LORD will have a conſtant habitation of holineſſe, that ſinne ſhall appear no where but in the *devil* and *hell*. And where ever you ſhall ſee ſin, you ſhall be able to ſay, There is *hell*; ſinne and its torment together. Sin ſhall carry *hell* in its *bowels*. The very face of *hell* and *devil* in every ſin. The light of God ſhall break forth ſo clearly, that it will judge and manifeſt all the *works of darkneſſe*.

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Are the Habitation of his Throne]

All theſe waies of God that he is now diſpenſing come from the throne of God. All theſe *Clouds* and judgements, againſt *King, Parliament, Cavaleers, Army*, they all flow from the throne, and are all diſpenſed in moſt exact righteouſneſſe and judgement, there's no fear of ruine, of thoſe that are the Lords. All is in judgement and righteouſneſſe, to deſtroy the *wicked*, but to ſave his own people, and to bring them out of the powers of darkeneſſe unto the throne of God.

There is no reaſon to be offended at that which comes from the throne of God: theſe diſpenſations are confuſions to men, to the reaſon and wiſdome of men: but they are the wiſdome and judgement of God; and *God* doth diſpenſe them with an exact hand, with a watchfull eye, with a tender care towards his own people; not a hair of their head ſhall fall to the ground: Nothing ſhall ſuffer in any of you, but unrighteouſneſſe and ſinne: ſo farre as you are unrighteous, worldly and wicked, ſo farre yea ſhall ſuffer, and no more.

God is in every ſparke of this Fire, in every corner of this Flame, in every inch of theſe *clouds*, in every jot of this *darkneſſe*; therefore *rejoyce and be glad all ye Saints*, the *weakeſt*, the *pooreſt*, the *loweſt*, the *meaneſt* of *Saints*, *Rejoyce*, for *the Lord Reigneth.*

The end of the firſt Sermon.

Psalm 97. 1, 2, 3, 4, 5, 6. verses.

The Lord reigneth, let the earth rejoyce: let the multitude of Isles be glad thereof.

Clouds and darkneſſe are round about him: righteouſneſſe and judgement are the habitation of his throne.

A fire goeth before him: and burneth up his enemies round about.

His lightnings enlightned the world: the earth ſaw, and trembled.

The hils melted like waxe at the preſence of the Lord: at the preſence of the Lord of the whole earth.

The heavens declare his righteouſneſſe: and all the people ſee his glory.

THe great point wee have in hand, is, *The Reign of God.* Which is firſt aſſerted, *The Lord doth Reign.* And then made good.

In the Second verſe, *Clouds and darkneſſe are round about him*] teſtifying that hee is come, and hee doth *Reign.* Wee

have a *Cloud* of witneſſes teſtifying this truth; *The Lord doth Reign.* And *darkneſſe* it ſelf ſpeaks him. That which is fartheſt from him, that declares him: and if wee come within him, and come nearer to him, we ſhall finde a conſent of righteouſneſſe and judgement, as the habitation of his *Throne.*

Righteouſnes]

The righteouſneſſe of God the Father in whom all things are righteous, and to whom all things in righteouſneſſe doth belong; all things in righteouſneſſe are in him; all things in righteouſneſſe are due to him: here's *judgment* too: that is the excellency of Chriſt, *Pſalm* 94. 15. *Judgement ſhall returne to righteouſneſſe*; the Son returnes to the Father.

All things are in the Father in righteouſneſſe: all things are in the Son in wiſdome, in judgement: all things are in the Father, as in their proper center: all things are brought forth in Chriſt, in their right order, in Judgement.

Righteouſ-

Righteousnesse and judgment, are the habitation of his Throne]

These two are the Foundation of his Throne.

The Spirit of God, or God exalted and lifted up in these two, Righteousnesse and Judgement; is a Throne: or the Righteousnes of the *Father*; and the Judgement of the *Son* exalted, and triumphing in the *Spirit*: is the Throne.

The Righteousnes of the *Father*, and the Wisdome of the *Son*, Reignes in the *Spirit*; is in-thron'd in the *Spirit*; is exalted and lifted up, and establisht eternally in truth, in the *Spirit*. And wee are made, saith the Apostle, *Eph.* 2. 22. *ver.* through the Spirit, the habitation of God; the words are, *In whom yee also are builded an habitation of God, through the Spirit.*

The Spirit building up man in its owne holy forme, and enlarging of him into himself, is this habitation of God: Righteousnesse and Judgement In-thron'd in US: In *man*: this is the inward and spirituall view and sight of God: if you stand without in the world, there is *darknesse*; if

yee

yee come higher into the *clouds*, there is no cleare view, ſight, and injoyment of him. If yee are in any thing that is about him, *there is nothing but darkneſſe round about him*; but come within him; into his Throne; into his preſence; and there you will ſee *righteouſneſſe and judgement* ſet up, exalted, In-thron'd.

Righteouſneſſe in the *Reigne* of God, is In-thron'd. Iniquity and tranſgreſſion is done away, in the holineſſe of God: and he makes *us*, by his own *Reign* in *us*, *holy*, as he is *holy*.

Hee doth wholly blot out Iniquity; and makes US the *ſeate* and *habitation* of *Righteouſneſſe*: and gives *us* righteous judgements; righteous underſtandings; a cleare and ſound judgement in all things. Theſe two, *righteouſneſſe* and *judgement*, raiſed and exalted, are the greateſt glory, and purity of the Kingdome of God, in the holy Spirit.

But here are yet further teſtimonies, that (it may bee) will bee more effectuall to moſt Chriſtians: moſt men being without; thoſe proofs of the *Reigne* of God, that are without, are ſooneſt, and eaſieſt accepted: fleſhly ſignes, much take fleſhly Chriſtians.

A Fire goeth before him, and burneth up his enemies round about him]

The forerunner of God Now is *fire*: not *John* the Baptiſt, that went before the *fleſh* of Chriſt, and uſhered him in; but an *Elias*, in a *Fierie Chariot*. The meſſengers that goe before God now, are all *fierie*: *he makes his Angels ſpirits, and his miniſters flames of fire.* And therefore its ſaid, *hee comes in flames of fire rendring vengeance to all that know him not.*

And this fire of God is not a materiall, but an Angelical *fire*. Thoſe groſſe conceits of a materiall *fire*, are *chaffe*, and muſt themſelves be burnt up.

The *fire* that Uſhers in the holy God, and goes before God, is like himſelf; Spirituall, Heavenly. The *fire* that men dreame of, is like unto themſelves, earthly, groſſe, fleſhly: but the *fire* of God is like himſelf; ſpirituall, heavenly.

Now, this teſtimony doth the Lord ſend before him; abundance of *fire*: this *fire* of God, and indignation of God, is kindled, and burns hot amongſt us; wee ſee there is no earthly thing is able to ſtand againſt it;

and

and although we see yet, but the *feet* of *God* (wee know hee hath not yet let downe his *face* into your view) yet yee may see (as *Habakkuk* saith) Coales of *fire* kindled at his *feet*.

The LORD is walking amongst you; trampling with *fierie* indignation, upon all the *excellency*, *beauty*, and *strength* of this Creation; filling all things under his feet with *wrath*; burning up the *Order*, the *peace*, the *comfort*, and *joy* of the whole creation into *ashes*.

And the *fire* of *hell*, which is Confusion, Wrath, Death, torment, horrour, breakes forth exceeding thick, and fast upon the World: and it burns up Nations, Kingdomes, Cities, Governments, Religions, Ordinances, Knowledge, Peace, Love, and every thing here below.

Its more then *kindled*, it *flames-out*: and you wil see very [illegible]enly this whole Creation nothing else but one *flame*; burning up that which goes before it.

These *burnings*, these everlasting *burnings*, speak the *presence* of the *LORD*, the *face* of God; and tels the World, If they will hear and understand the *LORD* is come; they doe eminently publish and proclaim the

LORD

LORD of glory, to those that are *awake*; they that are *asleep* in *security* and *darkneſſe*, they hear it not.

These are the *fires* that God allarmes the World with all, and *burnes* up his enemies round about: whereſoever there appeares emnity againſt God, there appeares *fire*; that indeed being the greateſt part of *Hell*. *Wrath* againſt God, and Gods *wrath* againſt men: emnity and hatred againſt God, and God hating wicked men and devils: So that indeed there is no emnity but did we underſtand it, we ſhould ſee plainly that its hel; it is *fire*; and the diſcovery and breaking forth of it, will conſume and *burn* up the World. Ther's not a mouth belching out *Oaths* or *blaſphemies* againſt God, but it is kindled by this *fire* of *hel*. There's no man expreſſing *rage*, *envy* and *cruelty* againſt another, but it is from this *fire* of *hel* in them: *His tongue is ſet on fire of hel*: paſſion, infirmity, weakneſſe, doe for a while hide, cloath and maſk hel, and wrath: but *hel* is too *hot* and too *big* to be kept any longer in ſuch bounds: God looſens the bounds of *hel*, and ſaies to them. *Now goe forth, ſhew your ſelves.* God brings forth his own *wrath* in his own enemies, as well as his *love* in his friends.

There

There is not an enemy of God, but the *fire* of *God* hath already kindled upon him. There's not a devil in hel, nor a wickednes in the minde of man (which is helliſh) but begins to *gnaw* their *tongues*, and to fret and vex and feel their torments! And though people are not fully ſenſible of it; yet thoſe who are quicker ſighted then others, may ſee and eaſily ſmell the *brimſtone*, & taſte the *ſaltneſſe* of hel, breaking forth in the rage and violence of man. And this *fire* burneth up the *wicked* into the *fire* of Gods *wrath*, even as *fire* burneth up all that's in it, untill it hath made it to be *fire*.

And this *fire* of God, that is already kindled upon US, will never leave *burning*, till it hath burnt US all up into it ſelf; into *Heaven*; into the pure divine *Love* of God; ſo that there ſhall remain no *droſſe* at all, but all pure *gold*; no rag of infirmity, weakneſſe, or earthineſſe, ſhall be left in us.

And the ſame God in *wrath*, will ſo burn up all his enemies, that they ſhall be nothing at all but pure *wrath*: nothing at all but perfect miſery; nothing at all but utter deſtruction. There ſhall not remain upon the *Saints* of God any thing on Earth to

moleſt

moleſt them : All their enemies ſhall be *burnt up*; *ſin*, *Satan*, and *fleſh*, ſhall be caſt into the *Lake of fire*; and there ſhal be nothing to moleſt or hinder their *joy*. And ſo much of the *wrath* of God ſhall fall upon wicked men, that there ſhall not be, *The leaſt drop of water to coole their tongues*; the leaſt refreſhment, the leaſt mitigation; but all they ſhall have or *enjoy* ſhal be in the *fire* of Gods *wrath* burnt up.

——*Burneth up his enemies round about him.*

This *wall* of *fire*, is called in Scripture, *Our defence*; it compaſſeth US about on every ſide. The holy, pure being of God; the *Holy Ghoſt and fire* compaſſeth US round about, and *burns* up all things into it ſelf; that whatſoever hath been our enemies or adverſaries, *ſin*, *Satan*, *fleſh*, *man*; we ſee this *fire* of the Spirit of God feeds upon them, is in them, and keeps them at a diſtance from US, and they cannot approach and come neer US, We living in the LORD our God ; but this fire of God laies hold on them, and deſtroies them : Nay, they cannot approach in any *malice* againſt US, but its clear, it is in Gods wrath : We doe

not

not hear a word of *Anger*, nor a word of *distaste* that's uttered against the appearance of *God* in US, but it's this *fire of Gods wrath:* this We are sure of; and We delight and rejoyce in it; We delight to declare it abroad, That there shall not be left a *heart* thinking, a *hand* moving, a *tongue* speaking, but it is in the *fire* of *God*, in the *wrath* and displeasure of the *LORD*.

This *fire* doth grow and increase, and *burns* up round about; and all that are not in *God*; that doe not dwell with this *everlasting burnings*; that live not in and with *God*; shall be consumed and burnt up: for this *fire* of God *burns* round about him: and whosoever is not within Him, shall be consumed and burnt up by Him. Therefore there is no *rest*, no *peace*, no *safety*, any where else, but in this *everlasting burnings*, in this *fire* of God: in the *LORD*: in the *presence* of the *LORD*: This is a *bright* and *hot* testimony of the *Reign of God*.

His

——*His lightenings enlightned the world, the earth saw it and trembled.*

Here's another teſtimony manifeſt to the world, the *lightenings* of the LORD our God: there is in the *face* of God, in the day of the LORD; a moſt conſtant bright ſhining *light*.

But beſides this, there is a diſtance from him, and in the world *lightenings*, certaine quick *flaſhings*, ſudden motions of the *Spirit* of God upon the world, in the world; and upon the mindes of worldly men: and as it is ſaid of Chriſt, ſpeaking concerning his coming, That it is like *the lightening that ſhineth from the Eaſt to the Weſt, ſo ſhould the comming of the Sonne of man be.*

The firſt, and the remoteſt, and the furtheſt appearances of God, are like *lightenings*: this the Lord hath teſtified abundantly amongſt Us: What ſtrange *flaſhings* of God have been upon men, and upon the ſpirits of men? There are few that have ſlept ſo ſoundly theſe times, but this *lightening* hath broken in upon them into their beds betwixt their curtains: There's none have ſhut up themſelves ſo cloſe in the world;

locked up themſelves ſo cloſe in the earth, and in the love of earthly things: but I know theſe *lightenings* of God have *flaſht* in their conſciences, and have in ſmall, quick blaſts and diſcoveries of God, told their hearts, it is the *day of the Lord*. I ſay, if men could ſee, or would ſee, the moſt worldly men have had ſome *flaſhings* of theſe *lightnings* upon them. Many ſudden, quick *throws*, *pangs*, hot *meltings*, *breakings*, *ſoul-terrifyings*; telling them clearly, It is the LORD: And though they recover againe out of them; and the world heales it ſelfe again: and makes haſte to forget them (becauſe theſe *lightenings* are ſudden and quick: ſuddenly opening themſelves, and ſuddenly again incloſing themſelves: for God hath ſuddenly *flaſht* Himſelf forth, and ſuddenly extinguiſhed Himſelf again) yet God hath to all men more or leſſe, given *enlightnings* into their ſpirits; telling them plainly, they muſt give an account that Hee is come to *judge* them; that He is come to *exalt* & *lift up* Himſelf: that the end of their *world*, their *profits* & *pleaſure* is come: That all their earthly *comforts* and *contents* are a *dying*: That there is no *reſt* or *peace* to be had here below. Theſe and ſuch like *motions*, have been in the *minds* of

of many men. But especially these have bin in the hearts and spirits of Gods own *people*, though they are in the world, and though in a worldly state, and at a great distance from God: yet they have had some *glances* of the *light of God*. I know your owne spirits are able to lead you to those *flashings* and *lightenings*: And if yee are not quite *drunk* with the world, and have not lost your *reason* and *memory*, you must acknowledge, that the *lightenings* of God have shined upon you, and *enlightened* the world.

——*And the earth saw it, and trembled*].

So visible, so manifest, are the *lightnings* of the Lord, that poor *earthly* man exceedingly *trembles* and quakes: poore man, *Adam*, *earth*, the poor earthy frame of man hath seen and trembled; *The earth saw and trembled*. you have seen the Lord, though I know ther's that in you that saies yee have not, you doe not. I know you have seen the Lord; the *earth* hath seen; God hath set His *feete* upon the *earth*; all the earth have had a view of God; ther's never a doore at which God hath not *knocked*: *every eye shall see Him*; although when they see him, they

turn away from him, and would forget him; for ſo ſoon as ever the doore is opened, and they ſee the Lord, they runne away from him, and cannot endure the ſight of him.

Amongſt all the things of the world, its moſt dreadfull and and terrible, to ſee the *lightnings* of God.

I know yee had rather runne into the hotteſt *fire*, then into the *fire* of God: and though yee have ſeen; yee ſay ye have not; becauſe yee have no minde to ſee him: but the whole earth hath ſeen the Lord; though they have beene ſuddaine ſtartings, and quick *motions*, and *flaſhings*: yet the earth ſaw it: And that it hath ſeen; here's the effect, it *trembles*.

——— *And trembled*]

Its a conſtant, univerſal effect of the *ſight* of God; this *quaking*, this *trembling*; there is no man hath the leaſt *view* of God, but it ſtrikes *death* to him. Oh man! earthly man muſt *die*. This *ſight* kils man. Oh now I muſt ſeace to *bee*! Now all is *going*! Now all is loſt! Now every thing is drawing into the ſad *pit* of deſtruction! Now every

very thing is ſwallowed up into the horrible *pit* of *nothingneſſe* ! I have (ſaith the earthly man) *ſeene*, and *known*, and *beeen* : but now I ſhall *know*, and *ſee*, and *bee* no more.

Wee know how *dreadfull* and *fearfull*, the *view*, and *ſight* of God is : and though nothing more *joyfull* to the ſpiritual man; yet nothing more *dreadfull* to the earthly man! What ſhal we doe, wee have ſeen the Lord, ſaid they that ſaw an *Ange !* The Lord cloathing himſelfe with an *Angel*, was very *terrible*; for they ſaid, we ſhal dye. The appearance of the Lord is terrible to the fleſh of man.

The mountains leape and fly away, the waters roule back, the foundations of the deep are diſcovered. The whole *Earth ſhakes* ! A general *Earth-quake* ſeizes upon the Nations ! *What ail you, yee mountains to bee removed ?* What ail you, yee *waters*, to divide aſunder ? What ail you, yee *Son*, and *Moon*, that your *lights* are put out? What ail you, yee *Starrs*, great and ſmall, that yee drop down from Heaven, like untimely *Figgs* ? What ail you, all yee *People* and *Languages*, that your Faces gather paleneſſe, and blackneſs? What ail you, that yee are *afraid*, and do *tremble*?

What

What's the reason you so *shiver*, and *quake*? The reason is, ye are before the God of the whole *Earth*.

The presence of the LORD, is present *Death* to all but Himself: when the LORD comes, every thing retires: and as he comes neare; so all things *Fly packing* before Him! The *Rod* of God, is shaking over the *hearts* of men; which makes them exceedingly to *tremble* and *quake*! and if yee wil not yet bee sensible; here's that which is more *visible*, more *sensible*: hee that hath an *eare*, must *Heare*, and doth *Heare*, what this *Rod speakes*.

——*The Hils melted*]

Suppose there should bee that stoutnesse in the spirits of men, that they are become like *mountains* and hils: suppose that there should bee that *hardnesse*, and *brauninesse* of *hell* and *death* upon the *spirits* of men, that they will not see; yet the hils do melt! *The hils melted like wax*e]

If any Creature be upheld and strengthned, it is by *Satan*; like *Pharaoh's heart*, that was hardened by the *wrath* of God, that he might bee destroyed.

I know no man ignorant of this, but it is through his ſuffering the *Devil* to ſeduce him: but though a man be *ſeduced* by *Satan*, *hardned* by *hell*; and do not *ſee*: yet the *mountains* doe *ſee*, and *feels*, and *melt before the* LORD.

Hils, *Mountains*, What are theſe? Not materiall *mountains*, or materiall *hils*: the *mountains* of the *Earth*, are Great-ones, Strong-ones, Kingdomes, Nations, Governments; theſe are *Great mountains*, which the men of the Earth (yee may call them the *beaſts* of the Earth) have continually *lived* upon; *fed* upon, and been *nouriſhed* by.

And thoſe Churches that have called themſelves the *hils* and *mountains* of the LORD; *mount Sinay*, and *mount Sion*; theſe everlaſting *hils*, that have ſtood ſo long time, ſhall *melt*.

That Juſtice, Wiſdome, Power, Strength, Order, Religion, Ordinances, Obedience, and Love, which hath been ſet up by God, and by the *Miniſters* and *Angels* of God; which have been the *ſafety*, *peace*, and *comfort* of the World; theſe *hils* will *melt* like *waxe*: Thoſe glorious *Angelicall* Excellencies; thoſe Excellent good things,

that *Angels* have produced in the world, and which are nearer to God, then *Poor, base* man.

WISDOME, KNOWLEDGE, UNDERSTANDING, JUSTICE, ORDER, GOVERNMENT, these *Hils melt* like *waxe*! There is not an *Angel* in *Heaven* able to maintain any of his works.

Those excellent *hils*, before spoken of, *melt* downe before the *brightnesse* of the LORD: And though man will not *see*; yet the *mountains* and *hils*, upon which they live, *sinke* under them; Secretly, and unsensibly doe the *mountains* of all *humane confidence melt* under them!

There is a fearfull desolation of all the *Powers* and *strength* of the world: And those High exaltations of them, how they *melt* away! How low doth the high spirits of men fall! How doth our *strength* and *confidence*, and that *staff* which we leaned upon, waste and consume away! And in what a deep *consumption* are all the good things of the world!

Melted

——*Melted like wax*]

The *glory* of man, or man *refined* (as we may ſay) is like *wax*. The LORD makes poor earth, fine *Images* of Himſelfe in *wax!* He doth ſet up, and drawes poor Earth in ſome *likeneſſe* to *Himſelfe!* Gives him His own *Image*, *Wiſdome*, *Juſtice*, *Holineſſe*: But when he comes *Himſelfe*, He then *melts* this *picture*, *melts* theſe *Images*. And therefore where *humane ſtrength* is in its greateſt *power* exalting it ſelf, in its greateſt *height*: It now appears, what it is to be *Earth*; to be *wax*; and when God in his *glory* and *brightnes* appears, it gives place to the *heat* of God, to the *fire* of God: That which as yet ye have ſeen of God, is but *waxen Images* of God; and God hath hitherto upheld them by his *abſence*; but now, becauſe he *comes*, they *go*, they give *place*.

——*Like waxe at the preſence of the LORD*]

Man would *be*, if God were not *preſent*: You would *injoy* whatſoever you *injoy*, if the preſence of the LORD did not *melt* it away; if the *light* of God did not *come*, if a greater *light* did not *out-ſhine* this *Creation*, *The Sun* would

would not *be turned into darknes, nor the Moon into bloud.* If the presence of the LORD the *Son of righteousnesse,* did not *rise,* it would be still the *day of man:* nothing would destroy the *glory* of the world; *Satan* hath bin at the worke a great while; hee hath been *hacking* at it to bring the world to *confusion*; and the men of the world have been *digging* at the *root* of the world, and would fain over-turn it; though they would fain keep it for themselves: but it hath *stood* till now, and now it *melts*; now the presence of the LORD shall cause it to *melt* away; *Rev.* 20. 11. *At whose face the Earth and Heavens fled away, and there was no place found for them. Kingdoms, Powers, Governments, Dignities, Righteousnesse, Justice,* and all at this *appearance* of the *LORD,* say, Come lets goe into *confusion* and *darknesse*; for here is a *light* come, that *consumes us*; our *work* is *done*; we were to give a *representation* of God, till He came, and now Hee is *come,* there is no more *place* for *us*: There is no *place* for *Images* and *Pictures,* where God *is*: Where the *brightnesse* and *majesty* of God comes, no *place* for *man!* no *place* for *creatures!* no *place* for *worldly* and *earthly things!* The *majesty, brightnesse,* and *glory* of the *LORD* cannot endure *them,* nor they

they *it*; but GOD sits them *flying*, and they themselves *baste away*.

——*At the presence of the LORD of the whole Earth*]

It is the *presence* of the *LORD*: nothing but the *presence* of the *LORD*; it is the *LORD* Himselfe; the *LORD* Himselfe in His owne *presence*: It is My own *Face* (saies the *LORD* of the whole Earth) the *Earth* I made My *foot-stool*; it hath had some *print* of My *feet*; and as it hath served *Me*, in its being till I came: so now, it *serves Mee* in its *departing*. The earth is *Mine*, I made it; its *Mine*, I *dissolve* it: I am *LORD* of all these things: by My *presence*, I gave them a *being*! by a greater *presence*, I *dissolve* them! They *obeyed Me* in their *being*; they *obey* Me in their not *being*. I by My Word brought them out of *confusion*, out of *nothing*, and now they *obey* My Word, in returning to that *emptines* and *confusion* againe! They served *Mee*, when I brought them forth; they *serve Me*, at their *return*; *Satan* hath had the *Earth*, hee shall have it *no longer*: Men have had the *Earth*, they shall possesse it *no longer* (saies the *Lord*) I will *possesse* it My self: I will *enjoy* it My *self*:

I

I will *redeem* it from that *bondage* it hath bin in by *wicked* and *ungodly men* and *Satan*. I am LORD of the whole earth.

Here are *quick*, *short*, *dark*, *low*, *remote* things of God, of the *presence* of God: but if yee are not yet sensible of it, come up *higher* and *further*, and you shall have a clear Discovery.

——*The Heavens declare the righteousnes of God, and all people see his glory.*]

Come to the open *heavens*, creep out of the *earth* of worldly *affairs* and *businesses*, and come into the open state of *Heaven*, and you shall *see* the *righteousnesse* of God *declared*; the heavenly discovery of God, the *Spirit* of the *LORD*, and the true *presence* of the LORD are so *visible*, that al the *people* that are therin do see the glory of God.

For truly, if you be men, you are there in this *heaven*; otherwise you are not worthy the name of men, but beasts: In *heaven* the righteousnesse of God is so fully declared, that there's no question to be made of it; its so openly, so fully discovered, so largely declared, that there is nothing else *done*, nothing else *spoken of*, but the *Kingdome*, *righteousnes*

righteouſneſſe, and *glory* of God: and all the *people*, and all the *ſpirituall people* that have got out of their *fetters*, their *baniſhments*, that are got *home* to their owne *places*: See this glory of God.

The moſt earthly *craatures*, have ſome *heart-meltings*, *breakings*, *ſhakings*, *terrours*, *troubles* upon their ſpirits, by the *appearing* of God; by the lightnings and enlightnings of God; this fire of God: but thoſe who are *heavened* into the *ſpirit* of God, who are *awaked* into the true life of God, where the *righteouſneſſe* and *glory* of God are openly *diſcovered*; where there's a full declaration of things, as they are in themſelves; they clearly and manifeſtly ſee the glory of God, *Beholding with open face the glory of God, and are changed into the ſame image from glory to glory, by the Spirit of the LORD.*

The end of the ſecond Sermon.

THE COMMING OF THE KING of ZION.

Zechariah 9. 9.

Rejoyce greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold thy King commeth unto thee: he is just, and having salvation, lowly, and riding upon an Asse, and upon a colt, the sole of an Asse.

ZION, hath long *suffered*; but must be *delivered*: *Zion* hath long *mourn'd*: *but we have here a Voice*, that turns our *mournings* into *joy*: A *Voice* so *powerfull*, so *effectuall*, that doth indeed cause *sighings*, and *sorrowes to flee away*:

way: eternall and *everlasting* joy, saies, *Rejoyce*: A *Fountain* of *joy*, filling US with *joy*, saith, *rejoyce*! *Joy* it *self*, speaks it *self* in US, and saith, *Rejoyce*! I would not have you be *troubled* any longer! I shall not be *satisfied*, til I have *wiped all teares from your eyes*! So long as you *sigh*, you *wound* and *pierce* my *heart*! I cannot be *merry* my *self*, till my *Spouse* doe *rejoyce with me*! So long as you are *afflicted*, I *mourn*; and your *mirth*, is my *rejoycing*! Therfore come, let's *rejoyce* together! Let's *sing* together! Let *Me* be the matter of *Thy joy*! Knowing *Me*, *Thou* can'st not but *rejoyce*! I know nothing troubles you but the *absence* of *GOD*. And there is no *grief* but this, That *GOD* is *absent*. Nothing displeases you, but that *GOD* doth not *Reign*. Nothing can disquiet a *Saint* but this, That *GOD* is not *exalted*: And therefore you shall be eased of your *sadest thoughts*, and *greatest perplexities*: and Yee shall see that which will abundantly *comfort* you; Yee shall see your *King*; Ye shall see the *LORD Reign*: This *Reign* shall be in you. *Thy King commeth unto thee*]

Our God knowes our troubles, and knowes how to apply a remedy: He knows what *wounds* US; to see *sin* and *Satan*, lift-

ing up their heads so *high*: to see the *honour* of our God in the *dust*: to see this, that Christ is *crucified*: to see that we are any thing but *GOD*: this is our *sorrow*; this is our *mourning*: and our God comes to US, and removes this *sadnesse*.

Indeed *we* will not *rejoyce*, till *we* see our *KING*; *we* refuse to be *comforted*, because *We are not: Rachel mourning for her children, refusing to be comforted, because they were not.* We will renounce all *comforts* without the *presence* of a God: We will not *rejoyce*, but in this *Joy*: and yet in obedience to this *voyce*, to this *Lord*, we cannot but *rejoyce*: We have all *joy* in *speaking*; We *rejoyce* at the *heart*, *with joy unspeakable and full of glory*: We are full of the *glory* of God; and therefore Wee *rejoyce greatly*.

——*Rejoyce Greatly*]

Every thing in US must *rejoyce* in God: every thing must be satisfied and *fild* with *joy*: ther's no true *mirth*, except it be *universall mirth*; *universall satisfaction*: if every part be not fil'd; the whole cannot be pleased, if we have not all *Joy*; but if our God gives US all *Joy*, it is so great, as to *fill* US eve-

ry one; and *fill* every one *full*. This *joy* and *rejoycing*, is the *Infinite* End, and Anſwer of *fullneſſe*: and when God doth *fill us* full; the Rebound of this *fullneſſe*, is *joy*. The Lord filling *us* ſo with Himſelf, that *wee* returne back again into himſelf; filling *us* ſo full, that *wee* flow out: this is our *joy*, when we have ſo much as wee can hold no more: when wee are weary of receiving; pouring back to *Him*, that gave *us all*. This is our *JOY*, and *Rejoyceing*.

So long as ther's a defect and want, wee cannot *rejoyce*: til all are compleatly *ſatisfied*. Indeed all Heavenly *joy* is *great*; hath a *greatneſſe* and *glory* and *Majeſty* in it: we are never ſo *awfull* and *terrible* to our enemies, as when we are *ſinging* and *rejoycing*: we are *mighty*, ſtrong, and *powerfull* in *joy*: the *joy* of God makes US to bee *Great perſons*: *Eminent perſons*! and our *joy* is heightened, and doth daily riſe *higher* and *higher*; it growes continually *fuller* and *fuller*: and the Spirit of the LORD doth *ſcrew us*, and *winde us up* to the higheſt *note* of *joy*: *great*, HIGH and *Excellent joy*.

It pleaſeth thee, Oh Lord our GOD, to hear our *voices lifted up*! Oh how it pleaſeth the Lord to have a *Triumphing joy* in

in US; as that wee ſhould wholly forget all ſorrow: that wee ſhould bee even *wilde*, and *drunke* with *joy*; that wee ſhould even *forget* our ſelves, in *great rejoycing*!

Rejoyce greatly; *leape*, *dance* and *ſing greatly*! Lets have the *largeſt* of your *hearts*; the *largeſt* of your *affections*; and wee will *fill* them with *joy*: doe not live like *low*, *mean*, and *baſe* perſons: but *Great perſons*, in the greateſt height! Not the *joy* of Common *Men*, or Common *Creatures*: but the *higheſt joy*, the *fulleſt joy*: *Rejoyce greatly*!

———*O Daughter of Zion*]

The *Affections*, and *love* of God, makes *us rejoyce*. And finding God a *heart full of love*, makes US to have *hearts full of joy*: to heare God *breake forth* in expreſſions of *love*, makes *us* break forth in expreſſions of *joy*: when he cryes, *Oh my love*! then *we* doe *ſing* with *joy*: and when hee is in *paine* to deliver Himſelf into *us*; to deliver *us* into *Himſelfe*, then do *we* rejoyce: when Wee finde our God *raviſht* with *love*, *taken* & *enamoured* with *us*, *Oh Daughter!* Wee cannot but *rejoyce*, when *we* ſee great *love*; large expreſſions of the *favour* of our God: then wee are well pleaſed.

——*O Daughter of Zion*]

What a ſweet *Name* is this! It ſhews our *relation*, though at a diſtance from *him*: it ſhews our *tenderneſſe* and *weakneſſe*; yet the delight and pleaſure that the *Lord our Huſband*, takes to *us*, and in *us*.

Zion is the *mountain* of GOD: *Mount Zion, the mountain of the LORD*; and *we* are the *Daughter* of this *mountaine*; the *Daughter* of the LORD. Take it as in a *generation removed*; and the further *we* are removed from God, the more need have *wee* of *conſolation*, and the greater *love*.

The heavenly ſtate of the Church of Jeſus Chriſt in the Apoſtles, ye know is called, mount *Zion*; *Ye are come to mount Zion, to Jeruſalem, the City of the living God.* GOD dwelling with His people in a manifeſtation of his own *Spirit* and preſence, is, mount *Zion*: Jeſus Chriſt exalted in the reſurrection, and His people walking with Him, and in Him, is *mount Zion*; and the poor Saints of God at this time, are but the *daughter* of this: in the pureſt and beſt eſtate, it is but the *daughter of Zion*, dwelling with the *daughter of Babylon*; the *daughter of Zion* in captivitie.

The

The uttermoſt that you have, and enjoy, and know of God, it is but that *Goſpel-ſtate* removed, or ſomething that the Spirit of the LORD begets in you, in ſome proportion and ſutablenes unto the *ſtate* that *Chriſt* and his Apoſtles had.

That uttermoſt Spirit of the LORD, forming in you, and begetting in you ſomething of Himſelf, and of His own grace, that hath (though in weakneſſe and infirmity) ſome likeneſſe to that ſtate the *Church* lived in in the *primitive times*; and that is, I acknowledge and confeſſe the *daughter* of that, the *daughter* of that faith, the *daughter* of that love, the *daughter* of that Goſpel, and the *daughter* of that preſence of God; though in infirmity and weakneſſe a *childe*, and that a *female*, and in *captivity in Babylon*: None hath this ſtate and condition *pure* and *perfect*, but mingled with darkneſſe and weaknes, with much *Antichriſtianiſme*.

This wee owne, there is ſome ſimilitude and likeneſſe of the ſtate, which was in *deed* and in *truth* in the *primitive times*, a *childe* of it, a *daughter* of it, amongſt the Saints of God now.

Ye have not *Zion*, but a *daughter* of it; and ye are not *Zion*, but a *daughter*, a generation

descended from *Zion*, or *Zion* descended; a *daughter* of a *Church* in weaknes and in infirmity, in captivity: and this message unto you is, *Rejoyce greatly.*

To the poor, low, weak, infirme Saints of God in bondage and captivity; they are the *daughter of Zion*, the beloved of God, owned to be the seed of *Zion*, the children of *Zion*: and when yee shall be nourished and fed with the *bread of life*, and the *milke of the Word*, ye will *grow up* to be *Zion*: but as yet ye are tender, weake, feeble; weak vessels, subject to be spoild, tempted, carried away by the deceits of *Satan*, by the vanities of the world; yet tenderly beloved, and much affected by God, owned and acknowledged by Him to be His owne seed, His own children, bearing the Image of the *heavenly Zion*, and having the *nature* of the *mountaine of God* in You; and are indeed (though in extream weaknesse and infirmity) the *seat*, and *habitation*, and the *rest* of God: *Therefore, Rejoyce greatly, O daughter of Zion!* and ye are not only called to *rejoycing*, but also to *shouting.*

——*Shout*]

——*Shout*]

Your language you know is poor, weak, broken, feeble; the moſt that is heard amongſt you, is *vaine diſputes*, *Genealogies*, *boaſtings* and *gloryings* in the ſpirit of *Antichriſt*; humane and fleſhly wiſdome, exalting and glorying in it ſelfe: but a ſavoury, ſound and ſpiritual voice, is much in fears, doubts, demands in asking queſtions (by people in the wilderneſſe) *Which is the way to Zion?* How ſhall we doe to know God? Juſt like one that's blinde, asks which is my friend, which is God? How ſhall I know God from *Satan*, *Chriſt* from *Antichriſt*? How ſhall wee doe to underſtand the voice of the LORD? Here's a low, poor, mean voice; How is it? What ſhall we doe? How ſhall we live? And what ſhall we doe to get this and that? And what's the matter? Theſe and ſuch kinde of *queſtions*, *demands*, *complaints*, are the voice that is here amongſt you: but yee are called to *ſhouting*, *ſhout*, *ſhout*, let's hear the voice of God amongſt you; the voice of a *King*. *Iſrael ſhouted*, *Balaam propheſied*, That the *ſhout* of a *King* was in the midſt of them. The *King* is in *you*, the *King* is with *you*, and in *you* in

victory; triumphing in the meaneſt and loweſt ſtate and condition. Ye may ſee by the Spirit of the LORD and faith, the mighty power of God; there is with *us*, and in *us*, the fulneſſe of God: all wiſdome, all righteouſneſſe, all certainty, all good, conquering all evil, all joy, removing all ſadneſſe, all ſinne taken away, therefore *ſhout*: Turn your *complaints* into *triumphs*: turn your *demands* and *queſtions* into *liftings up the heart* and ſpirit, & *rejoyce* in ſuch acclamations as theſe: I have *found*; I *am*; I *enjoy Kingdome*, *glory*, *life*; *Chriſt*, and every thing that is *good*. *Shout*; *ſpeak out*, *ſpeak aloud*, in the *name* of the *LORD*, and ſay, Yee are *the children of the living God*; ſay, *God lives in you*. Let's hear it aloud, ſpeak boldly, confidently; open your hearts largely, and ſay, *Chriſt is in you*: I have Him; I am with Him; He is in me; I am in Him; here He is; He dwels in me; I am His Temple; I ſee Him now; I ſee the LORD my Saviour, *I have heard of Him with the hearing of the ear, but now mine eyes ſee Him: I have Him; I enjoy Him.*

——*Shout O daughter of Jeruſalem*]

Though the *daughter* of *Zion*, and in weaknes

nes and lownes, yet the mountain of God; begotten by God, and though as yet in infirmity, descended from heaven, yet the *daughter* of *Jerusalem*, and the City of God, though very poor, and very weak; yet this is the state and condition of the *daughter* of *Jerusalem*; that is, the *Jerusalem that is descended from above, Come downe from heaven.* The glorious state of the Church, in which are *twelve foundations* of the *twelve Apostles; twelve gates*, and *twelve Angels, all of precious stones, all of pearls, all of pure gold transparent as glasse, all righteousnesse, beauty, glory*: all this is in *us*, and We are the *daughter* of it: all the glory, and all the excellency of Jesus Christ, and all his Apostles and Prophets are borne and brought forth in *us*: all the beauty, glory and excellency of Jesus Christ; of all the Saints, Prophets, Apostles and Angels are brought forth in *us*: thou art the *daughter* of it, the *daughter of Jerusalem*: a little *Epitome* of the heavenly *Jerusalem*, a low and little *childe*, and a *babe* of the heavenly *Jerusalem*; and when thou groweſt up, to know thy ſelf, and what thou art, thou ſhalt be the *mother* of *us all*; and the mother of all the riches of God: thou art as (I may ſay) *Chriſtened*: and in this day of the LORD, called

called by this name, the *habitation* and *riches* of all the fulnes of the *LORD*; the place where the infinite *Deity*, the divine excellency, delights to fix, to settle, to live; this is thy state; thou art that *building that is not made with hands, that is eternall in the heavens*, the *daughter* of it: and when thou shalt grow up in the name and strength of the LORD, then wilt thou appeare to be the *Zion* and *Jerusalem* of God. O what need thou hast now of great joy! How should thy heart be inlarged, when thou art the seat and habitation of all the glory and excellency of God, that ever shin'd forth in all the Saints, Prophets, and Apostles, and Angels! All this joy, glory, and excellencies, must come forth from thee, must be Produced from thee, must be inlarg'd in thee. O then what cause hast thou to *rejoyce*, and to *shout greatly!*

——*Behold thy King cometh unto thee*]

This Scripture hath been fulfilled once, in the first appearing of the Lord Christ, (when there was great *joy* in *Jerusalem* at his triumphant riding through *Jerusalem* upon an *Asse*; the multitude of people

spread

ſpread their garments in the way; and others *cut downe branches of trees, and ſtrewed in the way*, crying, and ſaying, *Hoſannah to the Sonne of David; Bleſſed is hee that commeth in the Name of the LORD, Hoſannah in the Higheſt*) And its now fullfiling the Second time, by the *Second appearing* of the Lord; by the Second and GREAT *appearing* of *our Jeſus*: by the coming of the *Son* of God: not in infirmity and weakneſſe; but in the Majeſtie and Power of the *Father*; in the Kingdome and Power of God: and therefore, *Behold* it! Look out for it: Look out of your bondage and captivity: Looke forth of your feares, and darke and troubled thoughts: *See* who is here: Open your *Everlaſting doores*: ſtand open yee *Everlaſting gates*; Open your everlaſting *eyes*: Open your *ſpirituall eyes*: Look *up*: Look up, *O* yee *lights* of God, Behold the KING of *eternal glory*! *Ariſe, Awake* and ſtand up out of your carnal, humane and fleſhly *ſtate*, into your heavenly and ſpiritual *light*; and ſee *here*: (What's here?)---*Behold thy King cometh unto thee!*

Behold

——*Behold thy King*]

Thou poor afflicted *Zion*; Thy *Lord* is a KING! Thy *light* is a KING! Thou ſhalt *ſee* this: Behold and *ſee* the KING in his *glory*! Jeſus Chriſt *glorified*: thou ſhalt ſee Jeſus Chriſt upon his *Throne*! Come ſee the *Majeſty* of your Saviour: ſee him made KING! He that a long time hath bin ſubject to the emnity of Satan, and the world in you: Now He is ſetting His *feet* upon Satan: ſee *Him*, whom men hated and deſpiſed, exalted upon the *Throne!* Come and be acquainted with a *glorious* Chriſt: Come and ſee the *Reign* of your Saviour: ſee Him in His *Higheſt Kinglineſſe*, *Lordlineſſe!* ſee Him taking His great *Reign!* Hee wil now take His great *Reign*; He hath Reigned in *infirmity* and *weakneſſe*: He wil *Reign* (now) in *power*: He Reign's *Greatly*, *Mightily*! I know this wil make your hearts *rejoyce*; and nothing but this.

I know you will never ſee good dayes, until yee ſee the KING upon His *Throne*: till you ſee Chriſt upon THE Throne: and you will never ſee *ſhouting*, and *rejoyceing*, til you ſee your KING, your *Owne* KING: KING Jeſus, KING Chriſt, upon the

the *Throne*: til yee ſee Him whom yee *love*: til ye come to ſee Jeſus Chriſt *Your* LORD, *Your* Saviour; that *died* for *You*; that hath bin *dead* in you, *living* in *you*; *quickning you*, and doing whatſoeve Hee *will*, in Heaven and Earth.

Hee hath been called a King; but now He will *be* a KING *indeed*: you have ſaid, He hath bin a King at a diſtance; but He wil be a KING come; *Reigning* here: Come ſee, A KING cometh to *Thee*; *Reigning* in *Thee*; manifeſting Power, and Glory, and Majeſtie in *us*, with *us*.

What joy can it be to us, if our KING *reign* elſwhere, and be *Inſlav'd* in *us*, *Captiv'd* in *us*? No, but He comes to *Reign* in Thee, *poore* man; Hee cometh unto Thee, *poore Daughter of Zion!* Hee cometh, Hee cometh, ſaith the *Pſalmiſt*, (*Pſal.* 96. laſt *ver.*) to judge the earth: *He ſhall judge the world with righteouſneſſe, and the People with His truth*: He comes; Hee comes; Hee makes *haſte*; Hee is already mounted into His *Chariot*; He hath got *up* already; *He is not here, bee is Riſen*; He is free from the *grave*; *Hee is aſcended*: *He Rides* upon the *wings* of the *winde*: Hee is in the *Clouds*, haſting Mightily to US: and you ſhal ſee Him, and *injoy Him*; and He comes

comes to bee with *thee*; Hee ſhal *reign*, and thou ſhalt *reign* with *Him*, and ſit upon *His* Throne: You ſhall injoy His *great power*; and Reign with *Him*.

He comes to man, *poor* man; and make man a King: Hee comes to Thee, to glorify Thee; to fill *thee* with Royalty; to make Thee a KING. Hee doth not ſpeake righteouſneſſe and comfort to *thee*, if he do not ſpeak *this*; He comes to *thee*; Thou ſhalt live the *life* of a KING: and thou ſhalt have the *power* of God and Chriſt; *All power in Heaven and Earth*.

——*He is juſt, having Salvation, lowly, and riding upon an Aſſe*]

The firſt thing is, that we ſhall ſee *him* in his *Juſtice*. He will *ſlay* all his enemies: He is *juſt*, *holy* and *righteous*; a *holy God*: He hath the very extremity of *Juſtice*: He will not ſpare *one*: there ſhall not a wicked one ſtand before him: He wil ſeverely puniſh his enemies: fear it not: the *ſword* of *juſtice* is in his *hand*, and its extream *ſharp*: He will take away all *filthineſſe*, and *filthy things*; all iniquity and wickedneſſe. *Juſtice is the habitation of his Throne*. Nothing but pure *juſtice* ſhall dwell

dwell with our *LORD*: *He will give to every man according to his workes*; ſo ſhall they receive at the hands of our *KING*: the *hypocrite* ſhall have a *hipocrites portion*: and the *unbeliever*, an *unbelievers portion*: the *proud ſhall* be brought *down*: the *poor* ſhall be *lifted up*: the *low*, *exalted*: the *high*, laid in the *duſt*: men, *evill* men, *wicked* men, ſhall be *ſlain*; ſhall be *plagued* with the *vengeance* of the Lord.

The holy men, heavenly men, ſhal bee raiſed and reſtored: Who are *righteous*, ſhall bee known: Who are *wicked*, ſhall bee diſcovered: there ſhall be a *juſt* and *righteous* adminiſtration of all things: all the *Goats* ſhall be cul'd out from the *Sheep*; and the *Sheep* from the *Goats*: and though the Saints are with wicked men, & dwell together; yet they ſhal bee ſet at a wide difference: *Come ye bleſſed*: *Goe ye curſed*: and the Righteous and Holy-ones, ſhal bee Highly Exalted, to the *Higheſt Heavens*: and the *evill* and *good* that ſo cleaves to you, ſhall be perfectly drawn forth, the *Gold* from the *Droſs*; and bee *refined* with the exact Juſtice of Jeſus Chriſt; ſo that nothing that's holy and good, ſhal be *loſt*; and nothing that's evill and wicked, ſhal be *ſaved*: Every thing

thing that's holy, ſhal bee *ſaved* : *juſt*, *juſt* to a *hair*.

None of the *elect* ſhal be *loſt*; and *none* of the wicked *ſaved*. No *evill* ſhall remaine to trouble our *good* any longer: the righteous ſhal be *rewarded*, the wicked *puniſhed* by exact Juſtice: we ſhal be Juſt in Chriſt; *He* ſhal make US Juſt; and *He* ſhal do Juſtice to all the *fleſh*, and all the power of the *fleſh*, and the ſtrength of the *fleſh*, and the wiſdome of the *fleſh*: *He* ſhal likewiſe do Juſtice to God: God ſhal have all the honour that is due to *Him*: Juſt *honour*, Juſt *praiſe*, Juſt *wiſdome*; and His Enemies ſhall bee Juſtly plagued.

——*And having Salvation*]

Yee ſhal bee *ſaved* by Juſtice: yee ſhal bee *ſaved* with Vengeance: If the Lord Jeſus be not Juſt, He cannot be a Saviour: but He is perfectly Juſt; therefore a perfect Saviour: If He were not Violent againſt iniquity, He could not *ſave*: If he were not an implacaple enemy to *fleſh*, *ſin*, *Satan*: if fleſh, ſin and wickedneſſe, could poſſibly deceive the *eyes* of Juſtice, we could not be *ſaved* by Him: If any iniquity could hide it

ſelfe

ſelf from his *eyes*, wee ſhould never be *ſaved*: If hee were not Juſt for to pull down all wickedneſſe, all *antichriſtianiſme*, there could bee no *Salvation*: but this is your KING; this is your *Saviour*; one who is *free* from Iniquity and Sin: one who *is juſt, and having Salvation.*

——*And having ſalvation*]

People now a-daies talk much of a King, and much is ſpoken every day of a King: but yet ye are not ſaved; here's no *ſalvation* appears: but here's a King that hath *ſalvation*; ye ſhall be *ſaved*: Salvation is heaven, glory, redemption, deliverance; to be in a ſtate and condition where we are ſafe from ſinne; ſafe from trouble, ſafe from enemies, within and without; ye ſhall have juſtice done too: yea Juſtice done againſt your enemies; and ye ſhall be advanced up into *ſalvation*, made ſafe, all ſaved in Juſtice. His *name* is a *Saviour*: *He ſaves Iſrael from their ſins*: from all our enemies, from all that hate *us*: having Chriſt, we have *ſalvation*: and our Lord hath *ſalvation* in *Himſelfe*: but as Hee hath *ſalvation*, the height of *ſalvation*; *glory*, the height of *glory*; ſo alſo He is very *lowly*.

And that particularly take notice of the meeknesse and lowlinesse of our *King*, our *Lord*, our *Saviour*: This *high* and *lofty One*, this *King* is very *lowly*, very *meek*, very *mean*, very *poore*; though a *King*, though *Lord* of all.

And these two cannot consist in the thoughts of man, that he should be a *King*, and yet very lowly. The narrow-heart of man cannot match these two together; the highest of glory, in the lowest of man: but though man cannot reach this, God can: He dwels with poore, low, broken man: The greatest glory in the *highest Majesty*, lives in the *brokenest spirits*; and you will finde and see the *LORD* breaking forth, shining forth in those that are the lowest of people; those whose wisdome is dasht in pieces; those who have lost their *strength* and *confidence*, their *Religion*, their *forme* of *knowledge* and worship; that are fallen (as some maliciously say) from grace: they had thought they had had some knowledge and acquaintance of God, but now they see they know nothing: they thought they were in a safe state and condition, but now they see they are in a wilderness, in a desolate, barren estate: they had something, but now they are nothing.

Thy

Thy *King* cometh to thee in this low eſtate, in this darkneſſe, in this nothingnes; Thy *King* comes, and hath humbled Himſelfe in that ſtate and condition, and delights to take up His reſidence in thee: Hee comes to thee, as a thief, having ſtolen away the riches and treaſures in the houſe, goes and lives in a poor cottage: So the *LORD* hath ſtolen away the glory and greatneſſe of the creature, and then chooſes it for his Habitation, and then lives in lowneſſe, in meanneſſe; a lowly Lord hears the King. I ſee the *LORD* (ſaith the Soul) in emptineſſe, in nothingneſſe, in weakneſſe, and infirmity: *Behold*, What's here? *A Mighty GOD*, a *Mighty KING*, cloathed in *raggs*! One that hath all things, and yet yee hear nothing but complaints: Poſſeſſing all things, and yet poor and begging His bread: The *LORD* of Glory, and yet in pitifull infirmitie, in a meane, low eſtate, and none regards Him: This is the pleaſure of the LORD; This is Thy good will, Oh *LORD!*

Riding upon an Asse]

It was once fulfilled in a grosser way; in a more *literall* way; now wee finde the Lord in His Second Coming, *fulfilling* of it in a more *Spirituall* way.

An *Asse* is the dullest of all the creatures; the *slowest, dullest, basest* creature: and that by which we expresse *fooles*; a creature of scorn and contempt; and it was that creature, which in and under the Law, was refused; it might not bee Sacrificed: the Law would not bee satisfied with it: the Law was so choise, so *wise* (as I may say) as it would not accept of an *Asse*: yet this the LORD *Chooses* of all other Creatures: This is the *lowlinesse* of My LORD, to come in such a Meane state and condition, upon a dull, heavie, poor, scorned and contemptible *Beast*: *Riding* upon, exalting Himselfe upon a Poor despicable creature; the worst of Creatures; *dull, heavie, slow, beastly, poor, mean*, and *low* Creatures: These the KING OF GLORY makes use of; and not of the High, Stout, Lofty *Horses*: You shal have some that are very quick, nimble and light of foot; highly carried

carried up in the excellencies of the *letter*, *knowledge*, *professions* and *formes*; and now they are as lofty as *Horses*; and can be leaping from *text* to *text*, from truth to truth, and out-runne, and runne *round*, a poor, dul and heavie Christian: and knowledge hath so *puffed* them *up*, that a poore, mean, low Christian is refused, despised, and scorn'd at.

But these are not they which the LORD *Chooses*: but it is such as are in a *low*, *mean*, and *dull* way: The wisdome of the LORD is condemned, rejected, and refused, by the wisdome of the World; and its counted *foolishnesse*: But the Lord wil *Ride*; wil bee *Exalted* in the *poor*, *mean*, *low*, *despicable* things of the *world*.

——*Riding upon an Asse*]

Me thinks Christ should choose a better *beast*, saith the Law, wee wil not accept of *him*; and saith the letter, we wil not accept of an *Asse*: Doth not the Scripture say plainly, wee wil not have an *Asse*? But the Lord Christ *chuses* to come to such as are despised; and in such a way, as the Law *rejects*, and as the letter *disownes*; and as men contemnes.

——*And upon a Colt, the foale of an Asse*]

An *Asse*, an *ignoble Beast*: and upon a *Colt* too, *The foal of an Asse*; the weakest of that poor creature: the *foal*; the *Colt*, sets forth the weaknesse, insufficiency, indiscretion and foolishnesse. *The foal of an Asse*, is simpler then the *Asse* it self: The poor creature that hath no discretion; no judgement; no understanding of things: so simple, that hee knows nothing; understands nothing; is not acquainted with any thing: to these Christ comes.

We looked for Christ to come in another way then so mean, so low; wee now a dayes look for great things: *Signes, Myracles, Wonders, Professions, Ordinances, Raviſhments, Astoniſhments*; such as may take up our affections, wisdomes, and judgements: This was the manner of the Jewes; they refused Christ in *lowneſſe*, and would not accept of him in such a mean estate: even so, the Jewish estate in our dayes, is not forwarn'd by their *fall*, to lye down and bee humbled: but this Jew doth in a more *mystery* of *iniquity* oppose, refuse, and reject Christ.

Rejoyce

Reioyce greatly, O Daughter of Zion; ſhout O Daughter of Jeruſalem; for, Behold thy King, thy Lord, thy Saviour cometh to Thee; is with Thee; in Thee, *Riding upon an Aſſe*]---Hee hath the Higheſt of Severity and Juſtice, Glory and Power, in the *loweſt ſtate*, in the *meaneſt condition*: He comes, *Riding upon an Aſſe*]--His way, though *diſallowed, diſapproved* of by legal perfection, and looked upon by humane wiſdome, to bee *ſimple* and *fooliſh*; yet, *Behold thy King cometh; having juſtice*, and *ſalvation*: Come *rejoyce* greatly!

Hee that wil not take Chriſt upon an *Aſſe*, ſhal never *receive* him. Thou that wilt not let him in, coming in a *low, mean eſtate*, ſhal never injoy him: This is the way My Lord chuſes to come. *I chooſe this ſtate: I Ride* in a *ſimple, fooliſh way; diſregarded, diſeſteemed, deſpiſed* by the wiſdome of the world and by the ſtrength of man: yet *I am thy King*, thy *Lord*, thy *God*, thy *Saviour*: and having *Juſtice*, and *Salvation.*

The end of the third Sermon.

the King of Zion.

Rejoyce greatly, O Daughter of Zion; Shout O Daughter of Jerusalem: Yet Rejoyce, thy Lord, thy Saviour cometh to Thee; is with Thee; in Thee, *Ridin upon an Ass*—Hee hath the Highest of Severity and Justice, Glory and Power, in the [illegible] in the *meanest condition*: He comes [illegible] *Ass*—His way, though [illegible] *ved* of by legal perfection, and looked upon by humane wisdome, [illegible] *lish*, yet, *Behold thy King* [illegible] *Justice*, and *Salvation*: Come *rejoyce* greatly!

Hee that wil not take Christ upon an *Ass*, shal never receive him: Thou that wilt not let him in, coming in a *lowe*, *mean* state, shal never injoy him: This is the way of Lord chuses to come. *I choose this* [illegible] *Ride in a simple, foolish way*: *Disregarded*, *Disfeemed*, *despised* by the wisdome of the world and by the strength of mans: yet I am *thy King*, thy Lord, thy God, thy Saviour: and having *Justice*, and *Salvation*.

The end of the third Sermon.

THE COMMING OF THE KINGDOM of GOD.

LUKE 17.20,21,22.

And when he was demanded of the Pharisees, when the kingdome of God should come, he answered them, and said, The kingdome of God commeth not with observation.

Neither shall they say, Loe here, or loe there: for behold, the kingdom of God is within you, &c.

THis *Scripture* is proposed to be opened; wherin we finde the Pharisees and Disciples, all enquiring concerning *The kingdome of God.* A parallel Scripture with this, is that in *Mat.* 24.3. A little of the appearing of God in Jesus Christ, makes both Disciples

ciples and Phariſees enquire after the Kingdome of God: and you may obſerve how the Phariſees as wel as the Diſciples are enquiring after heavenly things.

Wee are troubled with the perverſeneſſe of the Phariſees, as well as the weakneſſe of the Diſciples; the Phariſee is moſt in queſtion; they that are higheſt in their owne conceits, and moſt confident of their owne wiſdome, do moſt abound in propoſing queſtions, doe moſt deſire to grow in *notions*; Therefore tis not *every one that asks ſhal have, nor every one that ſeeks ſhall find, but he that asks aright*, We ſhal finde no queſtion, but we may ſee a *Phariſee* in it, though withall a *Diſciple*.

The enquiry is after *the kingdome of God*. While it was preſent with them, they were in diſpute and queſtion concerning it; Chriſt telleth them, *The kingdome of God is within you*; it was in him, it was in them; Tis in me, tis in you, and yet yee enquire after it: therefore there is no queſtion but there's *unbelief*, there's *darkneſſe*: Take away unbelief, and darkneſſe, and enquiry againſt *the kingdome of God*, and ye ſhall finde nothing but the *kingdom of God*: For there's nothing but *the kingdome of God, that ſhines from East to Weſt*; and while every man queſtions it, and propoſes

propoſes doubts, he ſhews in that what the kingdome of God makes him, and diſcovers the evil & puniſhment of his owne *fleſh*.

But here is *proud fleſh*, wiſe *Phariſees*, asking after the higheſt glory, *The kingdome of God*. While fleſh is up in queſtioning, the *kingdom of God* is trampled upon: and yet ſo cunning is the *fleſh*, that when with *cruel emnity* they hate and perſecute, yet with *ſeeming zeal* they enquire after the *Kingdom of God*: and while the LORD ſaith——*You are of your father the devil* (you are *murderers*) they ſay, We would fain ſee and enjoy the *Kingdom of God*.

Wretched man, while he is climbing high in his *notions*, in his *underſtanding*, to ſearch and prie into the greateſt myſtery of God (of God *in his Kingdom*) hee ſtands then at the greateſt diſtance from God.

The kingdom of God is the *ſubject* of *every mans diſcourſe*, the *object* of every mans *hatred*: al *men talk* of it, and no *man loves* it; every *man* ſays, *How, and when, & where is it? how ſhall I know it? how may I ſee it*, and no man can endure it?

The Kingdome of God is the deſtruction of the world (ſo the Diſciples knew) *When ſhall thy comming, and the end of the world be?* So long as the world is, *The Kingdome* is not. God reigns not, or there is a *Kingdome* of God

God in the world, which is not *THE KINGDOME*, or, *The Kingdom Come*. This Kingdom as it manifests it self, the world is not.

And as every man *dreads* (every man corrupted by Satan dreads) and hates the end of the world, and the destruction of all things: so every man hates the *Kingdome of God*. There is nothing so much flattered, nothing so much abused, as the *Kingdome of God*. Men would see it and know it (because they cannot be saved without it) but are enemies to it, because it comes with the destruction of the flesh.

There are many now further off from the *Kingdome of God* then these Pharisees. If any thing of the Kingdome of God breake forth, they flie from it, they will not endure it. This is the Kingdome of God so far as it manifests it selfe——God *reigning*, God *triumphing all in all*: Where nothing is but God, nothing lives but God, none speaks but God: Where God is upon the throne (of his own glory) where God lives alone, speakes alone, saith, *I am, and there is none besides me; When I have conquered and overcome every thing to my self, by the brightnesse of my own glory, made every thing light like my self, when all things speak me, and acknowledge mee, and every*

ry thing declares mee: This is my *Kingdom.*

And this man hates, this man dreads, this is death, death to all the world. This man cries out against as *Blasphemy*: Man can be well contented that God should be his *Pillar* to bear him up, but not that God should come uppermost, and say, *I am the LORD*: He can be content that God should support him in his weakneſſe, and give him *the hopes* of a Kingdome, but cannot bee content that hee should bee a King.

——*When the Kingdome of GOD should come*]

It comes, it must come. They were not so wicked (nor is there any Phariſee so wicked) as to say, it shall never bee, but they would not have it as yet: They love to talk of it, more then to heare it, or see it: and are great pretenders to believing, but great opposers to view and fight. Phariſees are most certainely concluded in faith, to believe it shall bee, they care not for the sight. The *Kingdome of God* is good at a distance, but hard and intollerable in presence, because it discovers and judges good and evil, it shewes

ſhewes men where they are, what they are. The wretchedeſt Jew in the world will offer *ſacrifice* in token of God to come, *Chriſt to come*; though when he comes they do oppoſe him, The ſame do men now.

——*Hee anſwered, and ſaid unto them, The Kingdome of GOD comes not with obſervation.*

By that reaſon, that judgement whereby you would comprehend and underſtand heavenly things; ye ſhall not. The kingdome of God is no way ſubject to your obſervation; its not the Kingdome of God, if you could ſee it, if you could obſerve it; you are darknes, and cannot know the light.

None can obſerve this Kingdom, but the Kingdome it ſelfe; when yee come to it and enjoy it, yee ſhall ſee it: None can ſay this is the Kingdome, or that is the Kingdome, or this is not the Kingdome, or that is not the Kingdome, for it *comes not with obſervation.* It's not to be obſerved by the moſt ſtudious, the moſt inquiſitive, the moſt thirſting men after the knowledge of it; not by the beſt reaſon, the cleareſt judgement, the largeſt comprehenſion, the moſt curious ſpeculati-

on

on of man: compare times with times, seasons with seasons, Scriptures with Scriptures; all this is but *observation*, and according to this way, the *Kingdome of* God doth not *come*: to say, this is not the Kingdome of God, because it doth not agree with this and with that, is to goe by *observation*; but *The Kingdome of* GOD, *cometh not with observation.*

Wretched man, silly ignorant man, blinde man, that dares subject this Kingdome of God to his *observation!* But it comes not so. Men talk and babble, and argue amongst themselves; *we* know this the Scripture saith, and this the Word saith, and therfore the Kingdome of GOD must be so, and so (this is *observation* and) by this the *Pharisees* rejected Christ; and by *this* a spiritual *Pharisee*, a more subtill *Pharisee*, the *heire* of the *Pharisee* doth daily, and continually reject Christ.

Away then with *observation*: The Kingdome of God is not so mean, and so base as to bee subject to humane capacity, to mens Reasons——*Christ was this, did this, wrought this*; and therefore wee expect in the *second coming* he should *do this, and work this*, as he did then; this is the common vote of men,

men, of reaſon; ——If thou beeſt Chriſt, *doe this*, for God *ſaith this*, and Chriſt *doth this*: all this is *obſervation*. Chriſt a *Servant* (indeed) comes with *obſervation*; but Chriſt a LORD, *comes not with obſervation*: Chriſt in meanneſſe and lowneſſe, is ſubject to your reaſon; Chriſt in height and glory, is far above it.

Chriſt doth the ſame in the Second appearance, as he did in the firſt; but not with *obſervation*: not viſible and manifeſt in the *fleſh*; as thus, he *raiſed the dead, opened the Eyes of the blinde, cured the lame*; all this is done in his Second appearance; but in a higher, in a *heavenly* way, above and beyond *obſervation*.

Chriſt will not (you would have him, but he wil not) come againe in that Low Meane way, ſubject to *Obſervation*; and ſo, ſubject to the baſeneſſe of the Creature.

If any thing take notice of Chriſt, beſides himſelf, its not Chriſt. He ſaith, *That which men approve of, I will not owne; that which man commends, I abhorre.*

The Lord will not continue in ſuch a ſtate and condition, wherin the *Jewes* ſhall cry *Hoſannah* to him; But will preſently paſſe

passe into such a state, wherein they shall *Crucifie* him : Hee will bee what the world hates.

You will finde *false* Christs, coming with *signes* and *wonders*, *Mat.* 24. 24. *There shall arise false Christs, and false Prophets, and shall shew great signes and wonders, insomuch that (if it were possible) they shall deceive the very elect.* You shall have Christs according to your desire (I speak to Parisaical man, carnal fleshly man) you shall have Christs to do what you desire; *false Christs* : & this shal be your judgement : false Christs to shew you such signes and wonders, as you gape after: God (in judgement) hath false *christs*: for false seekers, for false inquierers : This is the plague of the flesh, it shall have what it doth desire : such things as you would now be glad to see and do inquire after, yee shall have ; one that wil *open Scriptures, doe mighty miracles shew great gifts* ; and yet all this but a *false christ*; and *the very elect*, so far as is *possible*, shal be deceived therewith.

So long as ye live in observation, and not in the *pure* being of God, ye shall bee abused and deceived. Its easie for Satan to bring forth such a forme, *such delusions* as shall beguile & deceive, the subtilest of your *observations*.

Neither ſhall they ſay, Loe here, or Loe there]

Neither ſhall they ſay, and yet they wil ſweare (at the 23. *ver.* ----*They ſhall ſay unto you, ſee here, ſee there*: Theſe two verſes contradict one another; they *ſhall*, and *they ſhall not*. They ſhall ſay, but they ſhall not ſay *it* rightly: they ſhall ſpeak it, but they ſhal bee diſcovered to ſpeake it falſly; not groundedly and truely: though they ſhall ſpeak it, yet they ſhall not bee able ſo to ſpeak it, as to performe it: They ſhal ſpeak it an hundred times over; Here *is Chriſt, now I have him, here hee is, this is hee*; and yet they ſhal quickly after, bee forced to unſay it againe: *Oh tis not hee*, I thought this was Chriſt, but now I ſee *tis not*; or yee ſhal ſay, but not be able to make it good: yee ſhall ſay it with much carnal confidence; but not ſay it certainly, with any ſtabillity or aſſurance.

The brightneſſe of the ſhining of the LORD GOD, wil out ſhine all *falſe chriſts*: wil utterly confute, and judge all the Imaginations of men; that ſay, *now* I have Chriſt; *here he is*, it *is he*, I injoy him in this

faith

faith, I have him in this *comfort*, I injoy him in this *ordinance*: all this ye shal say, and ye have said (and I know your consciences witnesse it in you) and by and by, quickly after, yee (have and) shall unsay it againe; and say, O I am *mistaken*, I am *deceived*, this was not Christ; it looked like an *Angel of light*, but it is not Christ, it is a *delusion*; I thought it was *the Messiah*, but it is a *Judas*; I thought it was a *shining light*, but it is *but* a Meteor; it is not what I took it for; *I was beguiled*.

Most mens finding, and injoying of Christ, it is but observation; for a while (or time) men think, and say, they have Christ (*by observation* and experience, and the like) but they shall learn another language, they shall not say so long: yee doe (and shall) often say it, and unsay it again; I have Christ; here is Christ: and yet this is not *he*.

Before the Kingdome of GOD appeares, every one must have acquaintance with *false* Christs; it *must* be so: offences *must* come, be not offended at it; yee *must* be deceived; yee shall bee deceived (GOD hath a great designe of glory in this) yee wil be, yee *cannot* but bee deceived, til all your *observation* bee

worne out; til ye are gon beyond *observation*, yee wil bee cozened: with much *joy* yee shal say Christ is *here*; and then by and by *unsay* it again.

——*Neither shall they say, Loe here, or Loe there*]

False Christs are here described; and this is their Language——Loe here, Loe there, *Mat.* 24. 23. *If any man shall say unto you, Loe here is Christ, or Loe there; believe it not:* The summe is this, Christ will bee spoken by no *man*; no *man* shall bee able to *Speake* Christ; to say *here is Christ*: and if you hear any say (*any man say*) here is Christ; or if you (*man*) say, this is Christ, or there is Christ; that's a deluder, that's a deceiver.

Christ will bee understood and known by no *man*, while wee are *man*, wee cannot understand and know Christ; till wee are dead and rais'd up into Christ, wee understand not Christ: None but Christ, can speak Christ; none but Christ can declare Christ. Its not the Kingdome of GOD, if *man* be able to utter it and declare it. Christ comes and slays, and *throws off al man*; and speaks himself,——*I AM.* If

——*If any man shall say to* you, if *man in you* shall say, this is Christ, or that is Christ, it is a lyer; or if you thinke you hear *man* speak Christ, yee are deceived. Yee shall never bee free from deceit, til the Lord Iesus comes forth and declares Himselfe in every one of *You*: I AM *The* LORD.

——*No man shall say*]

Let not *man* say, Loe here or Loe there: This is the wretchednesse of man, to bee something in himselfe; to take part himself, and to give part to Christ; Or to say, here I AM, when HE is not, or This is Christ, when *it* is not Christ. And thus every *man* must speake, and cannot speake otherwise.

Its the speech of some, I am in Christ, and Christ is in mee: hee is in *spirituall things*, hee is in *preaching* and *praying*; but hee is not in *outward things*: loe here hee is, when I am wrapt up in heavenly *enjoyments*; but when I am in my *businesses*, in my *calling*, I cannot say hee is there: I have Christ in me, there is something of *Christ* in me, he is in my *spirit*, there he is *spiritually*, but I have *flesh*, and a *body*, there hee is not. This voice is the same

with that in the Text, *Loe here is Christ, and there is Christ, and here hee is not, and there hee is not.* To shut Christ out of any place, out of any thing; this is to say, *Loe here, or loe there*, these are *false Christs*.

This is the wickednes of man to include and exclude Christ, to imprison him into one thing; to make him to bee one where, and not another where; but Christ *is, and there is none besides him*; hee is weaknes as wel as strength, darknesse as well as light, evil as well as good; Christ in mee, Christ in all, the *LORD* in triumph, the *LORD* crucified, the *LORD* exalting, the *LORD* humbling, the *LORD* in life, the *LORD* in death, the *LORD* saving, the *LORD* destroying, the the *LORD* here blessing, the *LORD* there curfing: this is Christ: if ye cannot see him in one thing as well as another (in wicked men as well as good men, in his death as well as his resurrection, in lengths and depths, and breadths, and all) ye doe not see him at all.

Here's the narrownesse of the heart of every man (a sensible creature, full of observation, and his own reason) saying, *Loe here is Christ, there is Christ, here hee is not, there hee is not*; narrowing of him into their own ob-

ſervation; he is in me, when I am ſo qualified, and hee is not in mee, when I am not ſo qualified; not knowing or underſtanding, that hee is in ſome, trampled on under the feet of his enemies, *and yet there in glory*; in ſome hee is at the top, in ſome he is at the bottome; in ſome, withering them; in ſome, bringing forth fruit; in ſome, ſweetning and moderating their nature; in ſome, letting forth wrath and emnity.

——*For behold the Kingdome of GOD is within you*]

God will be all or nothing; ye ſhall not thinke him like your ſelves, *The kingdom of God is within you*, in every one of you. *The kingdome of God is amongſt you*; ye are poſſeſſours of it, it is not without yee, ye have it: while yee are led out by your carnall reaſon to *obſerve* it without, it is neglected within.

Behold, Behold (ſaith hee) *the kingdome of God is within you*] Heavenly bleſſednesſe is within yee, and ye doe not ſee it till ye ſee it there; If yee had eyes to ſee (ſaith he) ye would ſee your ſelves in the *kingdome*, and the *kingdom* in you.

This is a ſweet *Behold*, and a word of ſpeciall grace and favour : Thoſe thoughts that leade you out of your ſelves for God, for Chriſt, believe them not, hate them, abhorre them : O lay down all thoſe wicked imaginations, thoſe carnal obſervations, thoſe curſed reaſonings of *the kingdom of God within yee.*

Some men thinke to ſee the *Kingdome* of God comming in ſuch and ſuch a perſon ; to ſee the Kingdome of God comming in ſnch and ſuch ſights and voices, theſe are deluſions, *Behold the kingdome of Chriſt, the kingdome of God, the kingdome of heaven is within you*; uſe it as you will, deal with it as you pleaſe, but in you tis ; tis in you ſuppreſt ; tis covered over with a deale of deſperate wickedneſſe, with a thicke vail ; and none knowes that it is there, but it ſelf; there tis ſeen only, and enjoy'd only by it ſelf. Or give mee leave to ſay, *I am within you, all that I ſpeak, am, and doe, is within you:* all the light and glory that I have, *is within you*, and yee doe not underſtand me, if ye do not ſee me *within you*. There is *another* comes between *me* & *you*, if you hear *me without you*.

If ye hear not this *LORD* ſpeaking *within you*, ye underſtand nothing, and ſo the words

words that I ſpeake they are caſt into another forme, before they reach your ear; the evil one takes them from the Spirit (which is *in you*) and carries them *about* to you, thorow the ear. While I ſpeake and am underſtood in that ſenſe, I am abuſed and wrong'd. That ſpeech that I will bee underſtood in (& muſt be underſtood in) is to ſpeak in *the heart within you.* That life that I live *is in you*, and ſpeakes that that I ſpeak; and I doe nothing but interpret and open, what your heart ſpeakes.

Let mee not bee another from you, for then yee oppoſe mee, and reſiſt mee, and yee will not heare nor receive the truth that I declare, which is my own heart, my life, my boſome, my ſelf. Theſe are the things that are lodg'd and wrapt up in my heart to eternity: theſe are my very ſoul; only I have been aſleep, and now (being awakened) I ſee they are all *in mee*: If yee hear with the inward ear, and ſee with the inward eye, you will ſay, *This is not a man, but the Son of God*; This is my boſome friend, my LORD, and husband, that begins to *awake and rowſe me*: This is a fountain and no ſtreame.

I doe you injury if I ſpeake of a *Kingdome of God without you* (that is, I my ſelfe without

without *you* (that is I my self *without you*) for the true ſpirituall new man is *the kingdom of God*; what I am in diſtinction from you, is an evil to you: if your unbelieving ſpirits ſay, I am a man, and another, woe be to that *diſtinction*; but if ye ſay, this is my LORD and my Father, happy is that *union*.

——*The kingdom of GOD is within you*.

It is not without you, in *Ordinances*, *in Scriptures*: The kingdome of God. *The whole kingdome, all is in you; all Truth, all Scriptures, all Wiſdome, all Power, all Strength, all that I AM, all that God is, all that Chriſt is, all that Heaven is, all that God in Reign and Kingdom is, is within you.*

I hear, I ſee, the kingdome of God comming forth, breaking forth in every man; and every man alwaies is (but now begins to appear to be) what God is in him, *The Kingdome of God*, either juſtifying or condemning, either puniſhing or rewarding; puniſhing *man* & *fleſh* with *darknes*, or *rewarding* Man with light, glory and bleſſednesſe.

He that lives indeed, I know hears mee, and ſmiles at this, and rejoyces in his ſoul: The true life, the true man, the true ear re-

joices

joyces at this, and ſpeaks it ſelfe, That all the Power, all the Excellency of God is in mee, its with mee, its not out of mee, it declares it ſelf in me; all the Majeſty of God, the Kingdome of God, All, Every thing, its here, its in this man, in this creature, in *you*, *within you*, and *reignes there*, its *King* there, though a *King crucified*, though on the *Croſſe*, yet hee is *King of the Jews*: Though denied for a while and oppoſed, yet a King, and a Kingdome.

This is the bravery and noblenes of this Kingdome, it is not leſſened by *hatred*, by *death*, its as glorious in the grave, as it is in exaltation; as glorious in rejection and perſecution, as it is in *height* and *glory*.

The Sonne of God, this Kingdome, it paſſeth thorow lowneſſe and meanneſſe, to excellencie and honour; and therefore all the reaſon and parts of man (*in this generation*) are ſet againſt it, that this may be fulfilled——*He muſt ſuffer many things, and be rejected of this generation.*

The end of the fourth Sermon.

THE COMMING OF THE KINGDOM of GOD.

LUKE 17. 22.

And hee ſaid unto the Deſciples, The dayes will come when ye ſhall deſire to ſee one of the dayes of the Son of man, and ye ſhall not ſee it.

QUeſtionings Occation this Scripture.

They that are leaſt *knowing*, are fulleſt of diſputes.

They that have ſomething to ſatisfy them, are leaſt in queſtioning.

To the Phariſees ther's a rebuke, *ver.* 20. *The Kingdome of God cometh not with obſervation.*

on. And then a comfort, *ver.* 21. *Behold, the Kingdome of God is within you.*

But now to the Disciples, there is a sharp sentence; *The dayes will come, when yee shal desire to see one of the dayes of the Son of man, and ye shall not see it.*

This is spoken to them that desire to see Christ: *To Disciples:* You that acknowledge Christ present with you, your *Master*: you that are called to an owning and confessing Christ to bee come; To you that have *believed* and do *believe*, and have published this——*This is the Messiah: This is hee whom we looked for;* To you it is spoken: for you are the Disciples.

What is a Disciple?

One that hath *devoted* himself, and *given* himself to a constant, and continual attendance upon *Jesus*; or, one that is seperated from the world, and liveth in the family of *Christ*; who *alwayes is with the Lord.* Then, there is a sharp sentence to beloved Disciples.

In love to *you*, I could be content *to conceal* it, were it not love to *you*, to declare it; *That the dayes will come, when yee shall desire to see one of the dayes of the Sonne of man, and yee shall not see it.*

Such

Such tribulation, ſuch darkneſſe, ſuch confuſion, within and without, every where ſuch trials and combuſtions, that yee ſhal deſire to ſee ſomething of God, ſomething of the *arme* of God, of the appearance of God, and *ye ſhall not ſee it.* Such flouds of darkneſſe, wil bee let looſe upon you, and ſo drown all your underſtandings, your ſenſes, your experiences, your hopes, your injoyments, your comforts, your confidences, within and without, *That yee ſhall deſire to ſee one of the dayes of the Sonne of man, and yee ſhall not be able to ſee it*: yee ſhal deſire to ſee, and ſhal not ſee, the leaſt ſpark of the light of one of *the dayes* that ye have had.

——*The dayes will come*]

It cannot bee avoided: *Heaven and Earth ſhall paſſe away, but not one tittle of my word ſhall faile.* Nights wil follow dayes; and the beſt day that ye have ever yet ſeen, is not Eternall; and therfore it will bee purſued, and followed with a darke night. ——*The dayes will come*] Nothing can withſtand them. What is to come, muſt come, before the word of GOD can bee fulfilled.

All

All that ever you have known and understood, is no more able to resist them, then a poor *straw* is able to resist the greatest *river*; or dry *stubble*, to withstand fire. These dayes are so firmly Decreed, resolvedly Purposed, in the Holy *Conncell* of *God*, that all that ye have and know, shal not be able to resist it.

These things I tel you before hand, that when they come to passe, yee may *remember* that I told them you---*Its appointed for man, once to die*; &c. Its appointed for your *lives*, the *life* of all that yee have and are, the *life* of *man* to *die*, and come to *judgemet*. and in these daies, *yee shall desire to see one of the dayes of the Son of man* &c.

Ye think ye see *G O D*, ye see Christ; the time wil be, when ye shal desire to see, and shal not; when yee shal confesse yee are in the dark; when yee shal confesse yee know nothing: when ye shal not say, ye see, but yee desire to see. People that now are very confident that they do see, and know something; it wil be manifest that they do see and know nothing.

---Yee

——YE *shall desire to see*]

Though *Disciples*, yet YE *shall desire to see.* An earnest hunger and thirst, shall bee after the *view* and *sight* of Christ: when you wil *long not to be in but to see Christ*: You are now satisfied with the report of him; *that's nothing*, you shal desire to see him. After all your injoyments, there wil come a heavie *thirst*; a grievious parching *heat* and *thirst*; and nothing wil satisfy but this, I *must see GOD, and Christ.* Yee shal bee in such tribulation and desolation, that nothing but the *sight* of *Christ* can cure you; at such a losse, that if all the gifts and comforts of men & Angels should be presented to you, ye would throw them at your feet: and nothing wil content but This, *I must see the LORD*; all that *hath* comforted you, now will bee nothing; yee will not bee at peace, unlesse ye see the Lord Jesus; yee wil bee in such a streight, that *yee shall desire to see* [*one of the daies*] *of the Son of man. Mary* would see *Christ*, though a *Crucified Christ*; and would see the Son of God, though in the *grave.* You wil desire to *see* him, though in the *meanest* and *lowest* condition. *O*, that I might have but one *glimse* of the *light* of

God: If he would but *look* through the *latti*, through the *key-hole*; but without *ſight* and *view* of him, I can never bee at *reſt*: If I may injoy *himſelf*, his *Own-ſelf* (though in never ſo ſmall a degree) it is wel.

Now ye are full, yee ſhal be empty; yee are rich, yee ſhal be poor; ye ſay yee ſee, ye ſhal bee made blinde; ye think ye have all, and are *rich* and *have need of nothing*, but ye ſhall finde that ye are nothing, and have nothing.

Ye are contented *now* with the *daies* of *man*, with the *works* of *man*; theſe things make a good man; yee think ye doe wall, if ye doe like *wiſe* men, *honeſt* men, and *holy* men; this wil not alwaies ſatisfy you, *this* wil not alwaies be deſirable; that which ye now *reſt in*, wil be unſatisfactory: and ye wil deſire to *ſee*, *one of the dayes of the Son of man &c.*

——*One of the dayes of the Sonne of Man*]

The Son of *GOD*, is the Son of *man*; Chriſt borne of a *woman*: Jeſus Chriſt, the *Anointed* of *GOD*, deſcending from Man, ſpringing forth from Man: This *fruit* of the *Spirit*, This *Holy Childe* Jeſus, *ſpringing out of man.* There

There is first *The day of man*, wherein *man* liveth, and liveth upon faith, and expectation of Christ, and lives in looking and waiting for the Son of *man*, the Seed of GOD. In this *state* the *Disciples* and *John* were; and they that bee in this *state* are (by the knowledge that they have of Jesus Christ) *washed from the polutions of the world*, have fellowship and communion with Christ, are given up to obedience to *Christ*. But this is but the *day of man*. What's this *if I see Childlesse*, if I may not *see the Seed of Man*, that springs forth of *man*, if I may not see the *Heire* brought forth; if I may not see *Jesus Christ* borne; This *Man Childe* born in to the world, I cannot bee satisfied?

——*The Son of Man*]

This *Holy Childe*, is contented to acknowledge *man* to bee his Father, or his Mother rather, to succeed *man*. But when Hee comes forth, Hee *lives*, and *man* gives place to Christ; and though in another respect he is called the Son of *man*, yet Hee is the Son of GOD. (Hee is also called the Son of man, as hee is born of man, borne of the flesh, *taking our nature*.) This is that

the Disciples *must thirst* after, to see the generation of Jesus Christ; to see the *birth*, and bringing forth into open *view*, the Son of God: *shall I give to conceive, and shall I not bring forth?*

Though ye are as that *Woman* in the *Revelation* (in an excellent condition) *Cloathed with the Sunne, and the Moon under her feet, yet shee travelled to bring forth the Son.* Though ye are never so glorious, and cloathed with brightnesse and light, and are above the World, and above the Letter, and above Ordinances; yet ye must *Travell to bring forth the Man-Childe.*

Ye shall desire to see one of the dayes of the Son of man, and shall not.

When ye have conceiv'd him, and have felt the Babe stirring in you, *Ye shall not* be satisfied till ye have seen him brought forth. Ye shal have many desires, & shal not attain your desires, many longings and lose your longings; and ye shall cry and thirst, and thirst and cry so long, that ye can cry no longer; ye shall cry till the tongue cleaves to the roofe of your mouth; ye shall be parched with thirst; ye shall be as *Dives in hel*

bel, cry for a *drop of water*, *one drop*; so here in the Text, *one day*, *Ye shall desire to see one day of* &c.

Many rejoyce in their desires, and I know God in desires is sweet; but there are desires that shall not be satisfied; there are desires, and of seeing the Son of man. What will God deal so hardly with the Disciples? so harshly? Can the *LORD* hide himselfe from his own flesh? LORD, Canst thou be so harsh as to deny those that doe so much desire to see thee? Yes, I *can and will* be so hard, and so cruell, as when they shall earnestly desire, I will deny their desires; though they be mine own desires, begotten in them, yet to purifie their desires, I will burn them, I will deny them.

Is there nothing in Christ but kindenesse and mercie? No! there is extream severitie: If there be but a grain of flesh come forth in your greatest desires, hee will nip all for that one, that there may be pure desires to a pure Christ; If there be a thousand-fold heavenly Angels in your desires, and but one carnall, fleshly evil in them, he will deny all, till he hath killed that evil. He knows in the greatest severitie, how to

fift every grain of dust from the wheat, and to burn up all the drosse from the gold. He is most cruell to flesh, but most mercifull to spirit; and when he doth most reject desires, he doth most answer desires. But you must not, nor shall not enjoy Christ so easily as you thought for. Such daies come as ye shall not see Christ; ye shall have inflamd desires, and they shall be unsatisfied, and there shall be nothing but darknes within you, and without you, earnest parching, thirsting desires, and yet not satisfied; but all your desires shall be throwne into the fire, and you with them.

There is a boldnesse and fatelnesse in the flesh, grown up in a *literal* and *fleshly acquaintance* with Christ: When come to have a little acquaintance with Christ in the *letter* and flesh, and then they think all evil is past, all sorrow is done away, and they think they have Christ at command, and they shall no sooner *ask then have*; but that will not alwaies last: there will come that which will check this vanitie in the flesh. Ye shall praie, and seek, and hunger, and thirst, for one little glimpse, one view of the Sonne of God, and ye shall not have it, if the Sonne of God were not as wise to de-

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me, as free to give, I could tell what men would doe, if God did not as well kill as make alive, men would be Judge, and not God: If hee knew not how to afflict and scourge, as well as reward, every one would abuse him, and be Lord over him: If Christ had not a knife to cut off evil branches, all the juice and sap of God would run waste: If hee knew not how to lock up & conceal himselfe, as well as to open himself, he would be scatter'd, shed abroad and lost.

Object. *But, saith the flesh, this is not God, hee is not so sharpe and fierce, hee is milde and gentle.*

Sol. But if the *LORD* were not *fire* to you, to burn up evil dispositions in you, he would not be *water* to refresh you. And here is not all your evil neither; *The Sun shall be turned into darknesse, and the Moon into bloud.*

In these evil daies, the light and comfort of all your enjoyments, within and without shall be darkned; and then they shall say to you, *Loe here, and loe there*; that's the time when your false Christs shall be seen. (*Now*) the Father is so mercifull to you, as not to let you (*Yet*) know what a *false Christ* is, what an *Antichrist* is, but doth forbid Antichrist to appeare: They

ſhall not ſay, *Loe here, loe there*, ye are not yet acquainted with ſuch a temptation as a *falſe Chriſt* is. But when the day of tribulation ſhall come, and when the deſires of ſeeing and enjoying the Sonne of God, then ſhall be the diſcovery of *falſe Chriſts*, and then ſhall ye be tempted with *falſe Chriſts*, Mat. 24. 23. *Then ſhall be great tribulation, ſuch as was not ſince the beginning of the world, to this time, no, nor ever ſhall be,——and except thoſe daies be ſhortened, there ſhould no fleſh be ſaved: but for the Elects ſake thoſe daies ſhall be ſhortened.*

Hitherto your deſires were never much drawne out after an immediate view and ſight of God: People look for that when they die: in the mean time, they will *talk of God*, they will *hear Sermons*, and goe to *Church*; yet there are ſome *Diſciples*, that ſecretly long after Chriſt, *to ſee Chriſt*; but falſe Chriſts never appear till we are gone *beyond man*, and above all the *waies* and *daies* of *man*: There are temptations ſutable to all conditions, and when ye are comming into the *higheſt condition*, ye ſhall have the *higheſt temptation*; when ye come farre from and above all men, and long to *ſee Chriſt*, then ye ſhall have *Antichriſt* ſtirre and appear.

pear. While ye would be *ſober men*, ye are tempted to *intemperance*, While ye would be *knowing men*, ye are tempted to *erre*. While ye would be *honeſt men*, ye are tempted to *deceit*: but when ye would live *the life of Chriſt*, then ye are tempted with *Antichriſt*, and have *falſe Chriſts* preſenting themſelves to you. When ye come to *thirſt* after the day of the LORD, then will be the *triall* of theſe *falſe Chriſts*: Then ye ſhall have *falſe Chriſts*, preſenting themſelves unto you, ye ſhal have Chriſt *come upon you* more then *you would have*. If ye goe into the *deſert*, ther's Chriſt; if into the *City*, ther's Chriſt. Some ſhall ſay, *Loe here*; others, *Loe there*; Ye ſhall have *falſe Chriſts* every where, a *falſe ſpirit*, a *falſe reſurrection*, a *falſe glory*, a *falſe God*, continually offering themſelves unto you, *Loe here, loe there*.

Such excellent, glorious, high, raviſhing, delightful, comfortable, wonderful, admirable diſcoveries of ſpiritual things, that they ſhal ſay plainly to you, *I am Chriſt*. Such things ſo farre excelling al that ever you have knowne, ſo heavenly, ſo glorious, as thereby ye ſhal be able to judge al men, to judge al Angels, and to ſay with open face, *Here's Chriſt*. Ye ſhal have a *light*

above

above *men* and *Angels*, and al; and yet al this shal be but a *delusion*. I know you are not acquainted with this, as yet; but you shal have such *glorious discoveries*, in such *illustrious brightnesse*, *Majesty* and *authority*, that shal absolutely say in you, *I am the Christ*, *I am the LORD*, *I am the Sonne of the living God*. It is that which I have been acquainted with al. In *Ezek.* 28.2. there is a *type* of the wicked appearance of the God of this world; ——*Thine heart is lifted up, and thou hast said, I am God, and I sit in the seat of God, yet thou art a man, and not God, though thou set thine heart as the heart of God; Behold thou art wiser then Daniel, there is no secret that they can hide from thee*, &c. Ye shall be so transported and carried up out of the world, that al *men* shal be as *dwarfs* to you, as *beasts* to you; such heavenly mighty, inlargements shal be in you; such a *spirit* as shal say, *I am the* LORD; such a *majestie* as now ye dare not aproach to, that shal say, *I sit in the seat of* GOD; *but though thou set thy heart as* GOD, *yet thou art a man, and not* GOD &c. Ye shal be so enlarged in understanding, that ye shal be wiser then *Daniel*, that ye shal see through al the *mysteries of Daniel*, through al the dark *Propheſies of Daniel*, as a cleare

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thing: yet there wil be *a false christ, an Anti-christ* under al this.

It is *that man of sin*, we have not yet been acquainted with al; we have not yet known *that man of sin*; we have a long time known the *woman* of sin; sin in that *sex*, sin in its *weakneſſe*; but we have not known *the man of sin.*

——*Goe not after them, follow them not.*

Such appearances wil present themselves unto you, and invite you to the discovery and clear understanding of the dark places of Scriptures: but (saith GOD) *follow them not.* They are such, *that if it were possible, they should deceive the very elect*: so glorious and so beautiful, as for a while (so far as ye are men) ye shal be deceived.

That wisdome and knowledge in which you live, that experience you have of the way of God in your hearts, the utmoſt light and understanding that ye have attain'd unto by reading, and searching, and knowing the Scriptures, is no more able to keep you from falling down before (and worshipping) these *false christs*, then a little Childe is able to withstand a mighty giant.

Al you that seem to be knowing men, shal be deceived; only there is an *elect* (a secret *seed* of the blessed GOD) that wil *keep* you from being utterly deceived: nothing but the *seed* of God, nothing but the *chosen elect one* can preserve you, and secure you from being beguilded by them.

The Son himself saith——*Goe not after them, for as the lightning shines from one part of heaven, unto the other &c.* Here is a greiveous condition; Evil daies, such as *never were before*, nor *ever shall be*: earnest desires after Christ, and yet no sight of him: seeking and hunting after the *true Christ*, and beautiful and glorious *false Christs* coming and saying, *I AM HE*: *This is he whom ye seeke*. Hungry to death, and excellent meat (in appearance) offered, and no daring to meddle with it; thirsty and panting for refreshment, and a river of pleasures presented, and yet not daring to venture on it. A sad state, much darkneſſe, great troubles, an earnest seeking after deliverance, a voice from one that stands by, speaking thus, *here is one will save thee, and shew thee light*: shal I follow him (saith the soul?) *No saith Christ*. Shal I lye in this darkneſſe and trouble and torment? Yea. Why? *For as the light-*

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ning lightneth from one part under heaven to the other, so shall the coming of the Son of man be.

Here's the reason why we must waite in these unheard of *tribulations*, because Christ wil come on a suddain, *as lightning*; and then Hee will shew us the truth of ALL.

Christ wil immediately come, as quick as *lightning*; though he doth with-draw himself and deny our desires, yet he wil come suddenly; and no *flesh* (in its fleshly condition) *shall be saved; and except those dayes should be shortened, no flesh should bee saved*: it shal be intolerable for flesh.

This coming of Christ (or this day of Christ) it is beyond al the patience, and hope, and comfort, and strength, of *all flesh*: He wil come as quick as *lightning*; and though hee doth delay to come, at many desires, yet now he wil come at the first desire; even then when ye are in the depth, *under heaven*; below *heaven*; under the *earth*, in the depths of the *earth*; even then the *light* of the brightnes of the *Lord Jesus Christ*) shines from one end under heaven to another and ye shal see and know them that ye are in Christ.

When yee most desire to see, and your

desires

desires are unsatisfied and perplexed for want of it; even then, The light of Jesus Christ shines into the bottom of that yee are; in the darkest night of that Sunne set, (that West:) even in the most unsatisfied condition that ye can possible come unto, shal Jesus Christ break forth, and shine in that dark pit.

Goe not gaping after another, yee are in it already; The *kingdome of heaven is within you.* All this is but himself; His light shines from East to West. He is as glorious in the Setting, as in the Rising. Yee cannot be any where out of him. He saith, *When you think I am farthest off, then I will bee nearest; when yee are hungry, I will give you bread; when ye are thirsty, I will give you water; when ye are in darknesse, I will be your light;* and this only shal be your rest and satisfaction: *the Lord is salvation, where ever he is.*

Saith Antichrist, *I'le give you a cleare discovery of all things; I'le give you peace:* No saith the *Elect*, I am already with Christ, I am nothing but what He is, Hee is nothing but what I am; I am with Him, and in Him; He is with me and in me: why should I goe out after another? *For as the lightning &c.*

Jesus

Jesus Christ is the lowest state and condition in which you can be; and he comes quick as *lightning*, and then as lightning, wil give you, and is giving you, the ful discovery of all things. When he is in you at the depth, the lowest point, the centre of *hell*, the bottom of the grave, it is that hee might give you a *full Restoration* of all things.

The *lightning from east to west*, makes *east* and *west* meet together: so this appearing of the Son of God, darkens, flesh, confounds man, and makes the *highest* glory of God to be in the *lowest* pit; and takes the *lowest state* of darknesse, into the *highest* pich of light.

By these flashes, *flesh* shal be blasted, and destroied, and consumed. These blasts of the Spirit of the Lord doth open US, and enlarge US to a large comprehension of all things; of all in the *East*, of all in the *West*, of all above, and all below: Til wee be low, we can't be high; til we be the *worst*, we cannot be the *best*; and we are *best*, when *we* are *worst*; in the greatest darknesse, He is present; in the bottom and heart of such tribulations, that all before it is nothing to it, and nothing is like it, that comes after it.

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In this tribulation, not to see and know *Jesus Christ*; in this tribulation to have longing desires, and then to have peace and deliverance *seemingly* tendered to us by a *tempter*; we cannot but abhor it: to have joy and gladnesse sounded in our eares, and not be able to touch it; What an extreamity is here? The absence of the *highest* good, the presence of the *greatest* evill; our desires not answered by God, and answered by Satan.

Out of this darknesse, wil Christ arise; out of the extreamity of *deaths* and confusions, doth the Son of God arise: it is as necessary ye should bee brought into this *state*, as it is that the Night should go before the Day.

But first must hee suffer many things, and be rejected of this generation.

The Desciples of God, shal not injoy Christ, til they have rejected him. Ye *must* forsake him and leave him, and (bee Pharisees) and persecute him, before ye can be *Crowned* with Him. That which is, in a high degree, malignity in the Pharisees, is in a lesse degree (and qualified) in the Disciples

ſciples: the Phariſees *killing*, the Diſciples *departing*; its all fleſh, man, weakneſſe and ignorance.

Before any man ſee *The Kingdome of GOD*, he muſt *firſt reject it*. Doe ye long to ſee the *Kingdome* of GOD? Do ye ſay, When wil it come? How ſhal I ſee it? Where is it? Ye ſhal not ſee it, til He ſuffers by *you*. Ye ſhal do him many injuries before ye know him. Ye ſhal *be offended at him*; ye ſhal *ſtumble* and *fall*, and *reject* him, before ye finde him. Ye ſhal never be acquainted with *Chriſt*, til ye know that *ye* have Murthered Him; til *ye* have *killed* Him, and *beheaded* Him; and *hanged* Him; He muſt ſuffer many things of *YOU*: He muſt *be rejected* of the *beſt* of you, and the *beſt* in you; and the *beſt* of the *beſt*, of you. Ye ſhal reject, hate and perſecute Him, before the *kingdome of* GOD can *come in you*.

Object. I know you wil ſay, *Muſt wee be guilty of this wickedueſſe? Is there ſuch wretchednes in the heart of man, to doe thus? Why have you ſuch hard thoughts of us?* Thus ſpeaks the fleſh. But thus ſaith the *LORD*——*The Son of man muſt ſuffer many things from this generation.*

Chriſt muſt ſuffer from ſome, and be re-

jected by others: some are so wicked, as to *kill him*; others so unbelieving, as to *forsake him*; some so cruel, as to *slay him*; some so faint, as to *leave him* and not to own *him*; some *revile him*; others shake their heads, and cannot tel what to think *of him*: some cry out violently against *him*; others are not able to speak a word *for him*: Ye shal never see the LORD, til ye can say, this is *he* whom we *have peirced*; this is he that I reviled, that I hated.

Thus speaks Christ, If ye stand upon termes and say, What, we *crucifie Christ*? O, *God forbid that we should crucifie our Saviour, the* LORD *of glory*? What, we that are Gods own People, *Jews* and *Disciples*, we that are his own *deare Children*, and shall be *saved by him*?

To whom Christ wil say, *If I suffer not by you, I will not be deliverance to you*: If ye are so nice and curious, that ye wil not make *me* a *sacrifice*, ye shal never *feed upon me*. If ever you see *me*, you wil see *you have pierced* and *murthered me*. *I will save none, but those that kill me*: If ye wil not owne that *ye have slaine me, ye shall not injoy me*; ye shal never *eat my flesh, and drinke my bloud*, unlesse *ye slay my flesh, and spill my bloud*.

Jesus

Jeſus Chriſt ſuffers by all men; which is clear in this, That in all ye have, in al that ye doe, in all that ye are, and in al that ye ſpeak, nothing is free from the bloud of Jeſus; nothing that ye doe, ſpeak, live or act, in the higheſt, devouteſt, and moſt glorious way, ye wil finde is nothing but Murther; Murther and Bloud; *killing the* LORD *of life.* Yea, It is neceſſary, *he muſt ſuffer* by you: hee wil not finde a *throne* in you, til he hath found a *grave* in you: hee wil not be *raiſed* in you, til he hath been *dead* and *buried* in you: ye ſhal never ſee him in the *reſurrection*, til ye ſee him *kil'd*; and then he wil *riſe againe* in your hearts: this Son of righteouſneſſe wil ariſe *with healing in his wings*, to your everlaſting joy, peace and comfort.

The end of the fifth Sermon.

THE EXCELLENCY OF THE LOVE of GOD.

PSALM 36. 7, 8.

How Excellent is thy loving kindneſſe O God! therfore the children of men, put their truſt under the ſhadow of thy wings. They ſhall be aboundantly ſatisfied with the fatneſſe of thy houſe, and thou ſhalt make them drinke of the river of thy pleaſure.

THis Pſalm doth fitly ſet forth unto us the eſtate and condition of theſe times, wherin wickednes increaſeth: and ſo in the former part of the Pſalm, is a diſcovery of wickedneſſe, *ver.* 3. *the words of his mouth*

mouth are iniquity and deceit, he hath left of to be wise and to doe good: Men now speak nothing but wickednesse and deceit, and have left off to be wise: they have left off to doe good, and set themselves in a way which is not good; *abhorre not evil*. And what should we do when there is such wickednesse in the earth? In the fift *verse*, *Thy mercy (O Lord) is in the heavens, and thy faithfulnesse reacheth to the clouds*. God is gathering up all goodnesse, mercy and peace from man, to himself: and though there is cruelty, mischief and wickednesse in the world, in the earth; yet there is mercy, truth and faithfulnes in the clouds: and its good that *wisdome, goodnesse, truth and righteousnesse* leave the world, and cleaves to God; that so we may follow it: and what goodnes, mercy truth and faithfulnes we formerly injoyed in man, we may injoy it in God.

And when wickednes increaseth, righteousnesse increaseth likewise. *Thy righteousnesse is like a great mountain*. When the world teares and breakes it self in peices, then is the righteousnesse of God a great mountain. *Thy judgements are a great deepe*; when the whole world is become one Sea of confusion, then are the judgements of

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the Lord a great deep: *where not only man*, but beasts may rest safly, *Thou preservest man and beast*: And though this time, is a time of growing and spreading of wickednesse in man, yet it is a time of sweetest admiration and love in God: and when men that sin, doe cry out *O, wofull man!* they that injoy *God*, cry out *O, happy man!* And though men that live in the *earth*, cry out *O, miserable!* What times are here? Men that live in *heaven* cry out, *How excellent is thy loving kindnes O, God!* The LORD makes al things naked and bare, that we only may have him to be our safety.

In the first part of this *verse*, our God sets up a *standard*, and proclaims the excellency of *his own name*, in these troubleous times; *O how excellent is thy loving kindnesse!* and he doth it to this purpose only, that the children of God should *put their trust under the shaddow of his wings*: and when they are abundantly troubled, They shall bee *abundantly satisfied with the fatnesse of thy house.*

——*How excellent is thy loving kindneſſe O, God*]

Wee have thought men and creatures, have bin excellent; and we have bin much taken up with them; but now we ſee al creatures *fallen*, and nothing but GOD exalted: *Thou* O, GOD! *doſt exalt all things: thou doſt exalt all creatures.* The Lord our GOD ſets forth the vanity, emptineſſe and weaknes of the creature, that ſo he may ſet forth *his own excellency.*

The Lord our God is not only good, but *exceeding* good; not only gracious, but *exceeding* gracious; O, the loving kindneſſe of God! and the grace of God is moſt ſweet, it is moſt ſatisfying, moſt precious: How *excellent, How great, How good* it is! Come tel us, you that have large hearts, how *excellent* and good he is; come tel us the glory and riches of our God; you that have the *liuelieſt, quickeſt* inverſion, ſet your hearts on work in ſetting forth the loving kindneſs of *God*: it is ſo ful, ſo glorious, ſo compleat, that inſtead of murmurring, it ſets us on rejoycing.

——*Loving-*

——*Loving kindneſſe*]

That thou ſhouldeſt impart all thy ſelfe to us, make us ſo hppy as thy ſelfe; O, here is a kind heart *indeed*! doth all for us, ſuffers all for us; we doe not ſuffer, thou ſuffereſt; we are not reproacht, the world reproacheth *thee* in us; we are not hated, no, thou art hated, thou takeſt all upon thy *ſelf*; only we are greived to ſee thy ſufferings: ſo kind art thou that thou doeſt empty thy ſelf into us; and doeſt *un-heaven* thy ſelf, *unglory* thy ſelf, that thou maieſt make us *heavenly* and *glorious*: Its thy kindneſs to dwel with us, and to dwel with us theſe evil *times*; and to dwel in afflictions themſelves to make them ſpeak kindly to us; to come down into a ſhaddow of death, that we might receive no hurt there: to come and dwel in a tempeſt of ſtormes and earthquakes, that they might be kinde and gentle to us.

——*Thy loving kindneſſe*]

Thou doeſt not only ſhew us kindneſſe, but loving kindneſſe: not only kinde-

kindneſs to ſuch who are in diſtreſs, but the *loving kindneſſe* of a Father to a childe, a Husband to a wife: not only kindneſſe to us as ſtrangers, but *loving kindneſſe* as a Father and Husband: Thou doeſt not only ſhew us kindneſſe, but *love*, that bindes thee to be kindneſſe to us: The fountaine of *love*, the cauſe of thy kindneſſe.

Yee are my Children, I *love* you; my *love* begat you; yee are deſcended from me; I muſt needs uſe you kindly: ye came out of my *loines*: yee were once in me, yea, yee were alwaies in my *loines*: ye are my *ſpouſe*, *my wife*, ye were taken out of me: ye are my *companions*, my *friends*: My Felowſhip is with you; I am ſolitary when I injoy you not: ye are my *Houſe and habitation*; I muſt preſerve you: ye are my ſelf, and when I hurt you, I hurt my ſelf, when ye are wronged, I am wronged.

——*O, GOD*]

This is excellency of love, becauſe its O, GOD! It would not excel if it were not *GOD*, if it were not *Divine*, it were not excellent. Thou giveſt us thy ſelf O, GOD

GOD! to give us thy love in thy self, to be as kinde to us as to thy selfe; to binde us upon *thee*, and to *write thy self upon us* O, GOD!

We speak the same thing with joy, comfort, confidence and triumph, that once we spake with fear, sorrow and doubtfullnesse; O, God! When shall wee come unto thee; O, God! when shal we see thy *face*, and injoy thy loving kindnesse? When shal we be filled with thy *beauty* O, GOD?

Now, How excellent is thy *face O, GOD! How excellent is thy loving kindnesse* O, GOD! Wee beg that thou wouldest love us O, God!

Now thou shewest us that thy loving kindnesse is *excellent* O GOD, now wee can doe nothing but admire the goodnesse and loving kindnesse of *our* God: wee delight in nothing else: We fix *here*; we live *here*; wee wil sit down *here*; wee wil rest *here*. This song wee wil sing, O, GOD! the Excellency of our GOD; This shall bee our safety, our Castle, our protection; *The loving kindnesse and goodnesse of* our God.

Therefore

——Therefore the children of men put their truſt under the ſhadow of thy wings.

God is ſo excellent that he preſerves man and beaſt; and yet men are but the children of men and the devil. Thy loving kindnes is ſo excellent, ſo ſweet, that all the children of men, wil *put their truſt under the ſhadow of thy wings.*

There wil not be found a man that ſhal be groping and looking after any Idol, any creature to be ſaved by it: It is and would be found inhumane to truſt in any thing but in the *LORD*; for the *LORD* wil write ſo viſibly and manifeſtly, *Folly*, *Vanity* and *Faſhood* upon all creatures; that it ſhall not onely be man-like, but devil-like to look for any good from man.

The LORD doth ſo viſibly appear in judging and condemning the creature, that *children*; the loweſt and weakeſt, ſhall truſt in nothing but in God: the verieſt *babes* in knowledge, ſhall truſt in the LORD: a man ſhal ſcorn to look after any creature; a man ſhal ſcorn to owne any creature in the world: every *babe*, every *childe* ſhal ſcorn the glory of the creature: he that hath the leaſt acquaintance with God: though

though a *babe* and *childe*, yet he ſhal be able to puff at them to deſpiſe all the glory and ſtrength and power of the creature.

——*The children of men*]

The new man, *is the LORD from Heaven*: *children* and *men*, and the *children* of *men*, all believe the great *God* of Heaven and Earth: *children* with Chriſt, *the holy childe Jeſus.*

——*The children of men put their truſt under the ſhadow of thy wings*]

Grown men ſhal come into the *light of thy countenance*: but *Children ſhall truſt under the ſhadow of thy wings.*

The LORDS *wings* take the near unto himſelf: but the *ſhadow of his winds* takes in the moſt pooreſt, and weakeſt: the *ſhadow of his wings* reaches very far.

The excellency of the loving kindneſſe of God makes every one glad to gather near unto him, and glad to get under ſhelter of the name of the LORD: glad that they can in the leaſt manner be ſhadowed and kept by the goodneſſe of God; it is that which the LORD ſaith. *How often would*

would I have gathered you together as a hen gathereth her chicken under her wings &c. It is an expreſſion often uſed in Scripture, *covering with wings*; the *wings* of God: *I will carry you upon Eagles wings*: *As birds flying ſo will the LORD defend Jeruſalem:* It ſhewes the excellency of the goodnes of God; his *ſpirit*, his *power*, is to his in the worſt times ſoft and tender as feathered *wings*: when God is the hardeſt and ruffeſt to the world, then is he gentleſt, as feathered *wings* to his people: or that great darkneſſe that is upon the world and upon the enemies of God, is but ſhadowes of Gods *wings*, to his own people: and we ſeeing theſe troubles that are abroad in the world, we know they are but the *ſhadowes* of Gods *wings* with which he doth cover his people: and when God opens and ſpreads forth his *wings*, and cauſeth that darknes and confuſion to be upon the people; its cauſe of joy and comfort to his people, for they ſee them to be the *wings* of God, in which they have peace and reſt; and therefore that which is the worlds trouble, is our ſafety; that which is the worlds grief, is our joy; and that which is the worlds and the men of the earths diſquietneſſe, is our comfort and conſolation.

When

When wee ſee theſe motions and commotions, wars and tumults in and upon the earth, then God is riſen from his ſeat and he is flying, he is upon his *wings*; and therefore as the world, the fleſh, the earth, dreads theſe things and runs from them: the children of God ſhal run to them, and put their truſt in them: what though wee doe not ſee the face of God in *brightnes* and *clearneſſe*, yet I ſee this is the *ſhadow of his wings*: though I doe not triumpt with him upon the *Throne*, yet I ſee this is the *ſhadow* of himſelf.

——*Therefore the children of men put their truſt under the ſhadow of thy wings*]

The weakeſt, and pooreſt Saints of God ſhall be able, ney are able to put confidence and truſt in *God* in trouble: and that which darkens the joy and comfort of others, is a comfort and ſhelter to the Saints; and that which they ſo much complaine of, *That the Sunne is turned into darkneſſe*, all our *lights*, *created comforts* and *peace* appears to be nothing but *darkneſſe*; yet this is a *ſhadow*, a *ſhelter* unto them, and they ſhall ſee that this is the *wing* of God, by which he will

carry

carry us up into himſelf: And though *God* doth not walke with us in the ſetled way of creatures as he hath done, yet wee ſee him flying about us with the *wings* of his own *Spirit*, with the *wings* of his own favour and love; ſo there is a ſhelter and ſafety for us: but that is not *enough*; *though this* be good for children, for the *children* of men; but they ſhall alſo be aboundantly ſatisfied with the fatnes of thy houſe.

——*They ſhall be abundantly ſatisfiid with the fatneſſe of thy houſe.*

I ſhal rejoyce a little to ſpeake of theſe words: Protection is very ſweet: to lie down in the *ſhadow* of God: the hollow of GODS hand is very comfortable: but not onely ſo, *But they ſhall be abundantly ſatisfied with the fatneſſe of thy houſe*: heer's not onely protection and ſafety, but food and plenty: *ſatisfaction*, abundance of *ſatisfaction*, and that of the richeſt and chiefeſt of all [*Fatneſſe*] and that in the [*houſe of God*] wee ſhal be alwaies full: we ſhal alwaies feaſt: we ſhal alwaies have our table richly furniſhed: we ſhal continually have bread enough; and our waters ſhal not faile: wee

ſhal

ſhal want nothing: we ſhal not ſay of any thing, I would we had this, or if we had this or that it would be wel with us: wee ſhal ſee compleatneſſe, not a deſire unſatisfied: not a longing expreſſion, unles longing it ſelfe may have its ſatisfaction in it ſelf: not a deſire but ſhall be ſatisfied; and then the deſire ſhal be ſatisfaction it ſelfe: and this is the greateſt happines that is ſatisfaction: and diſsatisfaction is the root of unquietneſſe: to look for and long for that which you dave not, is reſtleſneſſe: but in this enjoyment of God wee have alwaies what wee would have: the LORD wil ſo manifeſt himſelf that wee ſhal not ſay of any thing, wee would have this: wee ſhal never be baging and craving, but alwaies enjoying: never be hungering, unleſſe hunger ſets an appetite to heavenly things, and ſo makes them more delightful to us: wee have nothing preſent that ſhall be abſent; there ſhal bee no corner of our heart unfill'd: but every thing ſhal be compleated: every thing ſhal have enough; ſo we ſhal be ſatisfied.

——*And abundantly ſatisfied*]

Not a little: but very large ſatisfaction:

abundant of satisfaction: we have enough and shal have enough and to spare: we shal have overflowings of light, peace, joy, power, strength and of every good thing.

The LORD our GOD feeds us not in a nigerdly way; but gives us *abundance*, enough to spare: we have more then wee are able to receive; more then we are able to carry; or makes us know such abundance, that if it were not a abundance it would be a burthen to us: so thronged with *joy, comfort, peace, wisdome, power and strength*, that if it were not GOD, we might complain we had too much: it doth superabound all nessessaries, all wants; it's even more then we desire, onely we have a desire created in it: if there be any difficulty, it is because it's too much; too great; too large: if we have any reason to complain, it is because it's excessive: and if any desires come from us, it is that God would withhold: and if any paine, it's because we cannot stand under the weight of *glory*. But this is goodnesse to be overcome with this fulnesse, drowned with mercy. We are even laden with *blessings*, and because they are *blessings*, they are no loads, else it would be a huge load indeed; if that they were

not

not *bleſſings*, wee ſhould bee undone with them; and to be undone with this, hath it's ſatisfaction.

——*With the fatneſſe*]

Theſe *bleſſings* and *mercies* are not the meaneſt: but the *fatteſt* of thy houſe: it's not common or ordinary food; but the *fatteſt*, *richeſt*, *precioueſt*.

We have made ſhift to live with God in creatures, but that's poor food. Wee have made ſhift to live with morſels and crums, that have come from the table. We have made ſhift with things that have been ſcattered out to us: but now the chiefeſt, the beſt, the *fatteſt*: *The fat Calfe*; the fat *Lambe Jeſus Chriſti* the *Lamb*, the *Calfe fatted* with the *fulneſſe* of God; *Jeſus Chriſt* raiſed up, highly exalted in the fulnes of God: Jeſus Chriſt long prepared fedde and *fatted* with the excellency of the majeſty of the LORD our God.

——*With the fatneſſe of thy houſe.*

This plenty is not in the *field*, though it were good there in a *Tent*, *in a Tabernacle*: but we have it in the *houſe*; and in *a houſe not made with hands*: and not onely a *houſe*; but

the *house* of God. To have a little comfort and refreshing when we are wandering in a *desert*, in a *wilderness* is good: but to come to a setled *house* and habitation where God dwels;

The *riches* of God become, a *house*, a *house* to us, *A house whose builder and maker is God*, a *house* whose *foundation*, *building*, *roofe*, *top* and *covering* and all is *GOD*: The *Saints* habitation is God. Now what provision is laid up for us in the lowest estate, in a *shadow*, in a *shed* or *shelter*, it's very safe, comfortable and pleasant; it's great safety to be under the tender *fethers* of the Fathers *loves*; compassing us about with his loving kindnesse; and this when ye were *children*, and *children of men*; then we found great *joy* and *comfort* and *safety* in God, which caused us *to put our trust under the shadow of thy wings*: but that's not all, but heer's also such a *rest*, *peace*, *comfort*, such *abundance of satisfaction*, and that with the *chiefest*, *and richest* excelency of God our Father; and those sure and setled, for it's in the *house*, and in the everlasting *house and habitation of our God*: Lo this is the good wil and loving kindnes of of our God!

The end of the sixth Sermon.

THE EXCELLENCY. OF THE LOVE of GOD

PSALM. 36. 7, 8.

How Excellent is thy loving kindnesse O, God! therfore the children of men, put their trust under the shadow of thy wing.

They shall bee abundantly satisfied with the fatnesse of thy house, and thou shalt make them drinke of the river of thy pleasures.

For with thee is the fountain of life: in thy light shall we see light.

O continue thy loving kindnes unto them that know thee, and thy righteousnes to the upright in heart.

GOD will *excell*; GOD doth *excell*. Every thing goes down, that God may goe up. God abaseth the *creature*, that his *owne name* may be seen.

The loving kindnes of the LORD our

GOD, is now breaking forth; and it will be so, and must be so, that every one shall have cause to trust in him.

Therfore the children of men shall put their trust under the shadow of thy wings]

Children of men. The weakest *babes* doe trust in God. There is the *little childe Jesus* in the heart, that doth trust in God; and that will trust in God. Jesus Christ and his People, will finde shelter in a *shadow*; in a *shadow of the wing of God*. The Lord our *God* is so rich in mercy, that the *shadow* of his *wings*, affoord comfort and support.

They shall be abundantly satisfied with the fatnesse of thy house]

We goe on in the strength of GOD, in the power of GOD; we delight our selves in the LORD our GOD.

——*Thou shalt make them drink of the rivers of thy pleasures.*

There, There's abundance of satisfaction

on

on and excellencies of God, that are in *the house of God*; But how shal we do to partake of them? The well is *deep*, How shal we draw out the *water*? Or, being *broken cisterns*, we cannot keep, or retain the *water* when we have it?——*Thou shalt make them drink of the river of thy pleasures*. The Lord wil make us to drink of his own rivers of *pleasures*, whether we wil or no. The Lord wil not only discover heavenly things to us, but make us receive them. When *Hagars* eyes were opened, *shee saw a fountain*; and if our eyes were open we should see a *fountain* round *us*. And as the Lord takes away the *vaile*, that keeps us from seeing; so he wil remove every thing that keeps us from drinking; *Hee* will make *us to drink*.

The LORD wil, by the parching heat of his own *wrath*, dry up all other *streames*; ye shal have nothing to drink of, but God. And as hee wil dry up all other streames, so he wil dry up every desire; those filthy lusts shal bee consumed in that *wrath*, that there wil be no water to drink, or any appetite, to drink any other but God. And the *LORD* wil not only give us drink, but desire and love to it, and a great delight in

it. The Lord opens the mouth and fils it. The Lord opens the ear and ſpeaks in it: and the word of the LORD, and the preſence of the LORD, is both *mouth*, and *water* to drink.

——*Thou ſhalt make them drink of the river of thy pleaſures.*

God is a river, a conſtant ſtream, a river into which many ſtreames *continually* empty themſelves, a *large river*; there we have *water* enough: an exceeding *ſweet* river; every drop of this is *life*; it is *the river of life*. Not a river only to ſatisfy our *thirſt*, but to *ſwime* in; the waters that came from under the threſhold of the *Sanctuary* aroſe ſo high, that men might *ſwime* in them; waters in which we may *waſh* our ſelves, and *bathe* our ſelves continually: pure waters, that *cleanſeth us from all ſin*, from all iniquity; water that makes us *white*: water that *waſheth*, and *refreſheth* us to: and this we have in *abundance*.

Wee need not *force*, nor can we force the love of God; it comes ſo naturally, wee need not *pumpe* for it, it flows of it ſelf: we need dig no *wels*, we have a *river* neer us;

we need not ſtrive to keep the *water* in, its beſt when it runs, and paſſeth away.

This *water* is troubleſome when it is ſtopt, but quiet and ſtil when it runs without diſturbance: When earthly and carnal things hinder the running, it ſwels and is angry; Never ceaſeth til it hath broke down every thing that ſtandeth before it: It is ſuch a River as wil not bee kept in a ſtanding *ſtate*: ſuch a River as comes *freely* from the *Oſian*, and is never at quiet until it carries us into the *Oſian*: and when the Earth opens it ſelf to it, it doth *moſt willingly*, and *readily*, *powre* forth it ſelf into it: And this is a River of an High nature ——*of (Thy) pleaſures.*

We have been acquainted but with little pleaſure in the world; much labour, and little pleaſure. If ſometimes wee have found ſome ſparks and drops of pleaſure, how *ſweet* have they been unto us! But *Man is borne unto ſorrow, as the ſparks fly upward.* But here, *in the LORD our GOD*, There are Rivers of *pleaſures.*

The whole age of a Spiritual *life*, is a *holy day*, a *feaſtical day*; a *Sabbath day*; a *jubily*, a *marriage day*; a time of continual delight and pleaſure.

The

——*The River of pleasures.*

Wherin (as I may say) we may tumble in *pleasures*, wee may Swime in *pleasures*; wherin wee have constant and continual *pleasures*; pleasures without cessation; Rich and exceeding *great pleasures*; a sweet and full *pleasure*; a *River of pleasure*: A sweet and ful expression; a *River of by pleasures*: And ——*Pleasures*; Not only pleasure, But *pleasures*.

Many things must *concur* to make *one* pleasure: Man is not *pleased* except *many contents* meet together: Except he hath good Company, good Cheere, good Conditions, a good House, a good Conscience; Many delights, a heap together, doth but make *one pleasure*. But here are many, multitudes of Pleasures meeting together: where there are Varieties of *pleasures*; GOD pleasing Man, Man pleasing GOD: God in his greatest Varietie, opening himself, un-folding himself, to the Varietie and state of Man; to Man, many *pleasures*; And many *pleasures* united together.

There is nothing in God but is pleasant; and there is nothing that we *drinke*

but

but the *pleasure*: every thing hath *musick* in it; every thing hath *spirit* in it; every thing laughs and smiles; every thing hath a hermony and agreement in it; every thing doth tickle and please us, and administers joy and content to us. There's no *smart*, no *torment*, no *vexation*, no *disquiet*; but every thing speaks God; it's *pleasant*.

——*And it's the Rivers of thy pleasures*]

If God were not pleased, we could not be wholly *pleased*; and if it were not the *pleasure* of our God, wee could not be satisfied: and if God and we did not take *pleasure* together, there were no *pleasure in it*; or if it were not *divine pleasure*, it were but a *tinckling Simball*, it would savor all of *madnesse*, if it were not all divine; if it were not thy *pleasure*: What *everlasting* and eternall way and *pleasure* our GOD hath in himself, that he continually streams out by us, to us: ravisheth us with *pleasures*: the whole mystery of the LORD our God, discovers it selfe in one *River* of *pleasure* to us: God sayes in every thing that he is to us, and in every thing that we are, *He is well pleased*: and that is our delight and *pleasure*, that

stil

ſtil our LORD and God *ſmiles* upon us; and ſtil our *LORD* and Husband hath *pleaſure* in us: and all that our God doth to us it's ſtill in *pleaſure*; and all his waies that he walks in unto us, it's in the light: Wee doe not from one end of the weeke to the other hear him chide; wee doe not ſee one diſcontent or other in his *browe* at any time; but in *pleaſure* ſhewes himſelfe unto US. We are in the *LORD* our God a *River* of pleaſures: The *LORD* our God delightfully powres out himſelf into us. It pleaſeth God: God takes *pleaſure* in it; to powre out himſelf into us; or the *pleaſures and delights of* God continually ſtream in us. This is that——*Thou ſhalt make them drink of.* Take into thee theſe divine *pleaſures*, theſe pleaſures of God: God freely communicates, and makes us free to receive.

Some time this *River* flowes out of us. *Out of their belly ſhall flow Rivers of living water*: and when it flowes out of us, it delights to return againe into us; and we again return what flowes from us. As this *River of life* turnes and winds it ſelfe into various poſtures, or gives us delight and content: it flowes out from us, and goes again into us; and pleaſeth it ſelf to return whence

whence it came; and so takes pleasure in giving out, and pleasure in receiving in.

——*For with thee is the fountain of life*]

Wee drink it, and shal *drink* it, as the Earth *drinks* Rivers. The whole stream of divine love, shal continually run in us, as the water when it finds a passage, through the Earth, it stil windes it passage, and weaves away it's passage, til at last it findes a way easily to passe along: so this *River* of life makes its own way thorow the passage of our *hearts*, & continually wears the *banks* of the heart larger and larger, til quietly and peaceably it passeth thorow us: and this is the joy of our heart, that the *glory* of God wil stil wash and were open our *banks*, til it makes us receive all its fulnesse; til it hath widened and made a passage thorow us: and for this reason; *For with thee is the fountain of Life*] Ye shal *drinke of the fountain of the great deep*. God is open. the *Spirit* of God is *abundantly powred forth*; ye shal *drink* or *drown*: ye must receive this water into you or *perish*; *For with thee is the fountain*]

The *fountain* doth now burst open, and makes it way, and never ceaseth *running* til it hath made it self a way to passe.

——*For*

——For with thee is the fountain]

The *Spirit* of the *LORD* is not a *winter ſtream*; It's a *Fountain*. It comes not by fits it *flowes conſtantly*. We finde it alwaies *working*; alwaies *flowing forth*; alwies *powreing forth it ſelf*.

You may *lie down* and *ſleep* in careleſnes; this *Fountain runs whether we ſleep or wake*; We cannot poſſibly binde in this *Fountaine* from running: O, it guſheth forth, and *will* not be ſtopt! Alwaies ſends forth it's ſtreames: Wee are no more fearful or thoughtful of the want of water, becauſe of a *Fountain*. Nay, We are rather thoughtfull, what We ſhal doe with this *abundance* of *water*; and our greateſt care is to widen a paſſage for it, leſt it *over-flow* and *drown us*; but grace and mercy in Jeſus Chriſt, is the moſt *excellent Fountain*. Yee have lived upon the ſtream, and ye have taſted the water of *life* at much diſtance: If ye wil follow this ſtream, ye wil at laſt come to the *Fountaine*. *Where's that?* ——*WITH THEE*]

——With thee is the fountain]

There is danger and fear ſo long as We live

live upon a ſtream; there is onely reſt and ſatisfaction in God.

--With thee is the fountain] and being *brought* to the *LORD* our God, we are brought to the *fountain*: Now we enjoy that originall that hath alwaies refreſhed us: Now wee ſee that *Rock*, being clean by Jeſus Chriſt: Jeſus Chriſt comming forth, wee ſee that paſſage out of which the *waters flow*: and this is our exceeding ſatisfaction, that we are with the *fountain*, in the *fountain*, and the *fountain* of life.

Our ſweeteſt life, it's in the *pleaſure* of *pleaſures*; *Life*, it is the great piller upon which all comfort hangs; *Life*, it's that which gives ſubſiſtance and being to every thing in us, and the life of man is but a ſhadow of the life of God; and when wee come to God, wee come to *Life*: Now wee can ſay we *live*: Now indeed we live: Wee are *Life*: Before we were living; but now we are *life* it ſelf: Wee were quickned, or life was derived to us: but now we have that which did derive life to us, and is life it ſelf: We were acted; but now Wee have that life that acts us: or we had the *ſtreame*; but now We have the *Fountain*. And this *life* is called *immortality and life*.

The

The beſt *life* of this *life* is *mortality*; that which is made to live by another, and cut off from the original, *dyes*, or that which receives *life* (if the conveighance be ſtopt) loſeth it's *life*: but that which is *Life* it ſelf, cannot dye; or that which receives the *life* it ſelfe, muſt needs be mortal: now every thing that is acted, is *immortality*, and every thing that is ſeen and enjoyed is *immortality*; *life it ſelfe*. Now if there be ſo much in a living ſoul; how much is there in a quickned *Spirit*? The leaſt *life* is better then the moſt excellent *death*: *A living Dog is better then a dead Lyon*: How ſweet is *life*? It's that which indeed is proper to *us* in God; and to *GOD* in *us*. And is is proper to me to live in GOD.

None truly *lives*, or *lives* indeed, but GOD; who is indeed the *author and fountain of life*; yea, that is life it ſelf. ——*With thee is the fountain of life.*

——*In thy Light we ſhall ſee light.*]

Life and *Light*: next to *Life*, nothing ſo pleaſant as *Light*; or *Life* is pleaſant when *Light* is in it: darknes and death goe together: and *Life* and *Light* go together.

Where

Where ever there is *darkneſſe*, there's *death*, and where ever ther's *death*, there's *darkneſſe*. ——*In thy light we ſhall ſee light*] This *Fountain* of *life* and *light* is ours; or this *life* and *light* takes *us* into it: We are in this *light*, we walke in this *light*; or this *light* is in *us*; it's not another from *us*, it's one with *us*: We are not another from it; We are in it: O, this *light* is comprehenſive and large like the *light* of the *Sun*, the true *light* indeed! The *light* of the *Stars* and of the *Moon* is but a borrowed *light*.

Is the light of a Candle true light?

But this *light* of *GOD*, is moſt comprehenſive, moſt large! This is called *dwelling* in the *light*, *living in the light*: *being in the light*, We are altogether *light*: We are in this *light* as *Criſtal*, or *Gold tranſparent*, Revel. 21. 21. *The ſtreets of the City were as pure gold; as tranſparent glaſſe*: This is the nature of Glaſſe eſpecially if bee that is pure it doth not at all obſtruct the *light*; but willingly *takes* the light into it: Nay, in a *criſtall* the *light* ſhines clearer then in the *Ayre*; the brightneſſe, and clearneſſe of a *cryſtall*, makes the *light* it ſelf more manifeſt; or gives a *lightening to the light*: or if it be rightly compoſed by its thickneſſe, it doth gather up the *light* into it ſelf.

The *Stars* are the thicker part of the *Orbe*, therefore the light gathers into them fixes there: so the Lord prepares us (though Earth) by himselfe; that we are apt to receive in the *light*, and the *light* gathers into *us*, and becomes *in us* more *light*: so We naturally opposing the *light* of *GOD*, and maintaining our selves, as Earth in *darknes*, til We be purified in the fire, and made *gold transparent*, *crystalized*: til by the *Spirit* of Christ We are made true *Crystalls*; so *rarified* by the *Spirit* of God; so *rarified*, that the *light* of the God-head doth as it were gather it self in an heap together, imbodi'd it self, & so *shines* clearly in *us*; that as we are from the *light*, so we are in the *light*; and God doth in this vessel as it were lose *it self*; infuse it selfe in such a vessel as Christ is; there it fixes and settles, and gathers it self together, and shewes it selfe delightfully.

In thy light we shall see light.

We are in the *light* of God, and our *light* is the *light* of God: The day is broken; *The Sun of righteousnesse is risen, with healing in his wings*: What We see, We now in thy *light*, which

which is certain, clear, moſt ſure; it cannot fail us: It's *Thy light.*

The judgement that we have, is the very judgement of God; and the light in which we walk, is the light of God; though it be but *early day*, yet it's *day*: and *the light of thy righteouſneſſe, ſhall ſhine unto the Perfect day*, unto high *noon*: In this *light, we ſee light.* It's *light* by which wee ſee, it's *light* we ſee, the *light* of God; or, That which wee ſee, is *that* by which we doe ſee: We ſee nothing but God. In all things we ſee light, we ſee God. When we ſee any thing, any thing ſeparated from GOD, its darkneſs; and though *darknes in us*, as ſeperate from God, yet, as it is in God, its *light.*

The *light* of God ſhining upon us, doth ſo lighten us, that we ſee nothing but *light*: and walking in his *light*, wee walk with confidence: There is no fear, where there is no darkneſs.

If we *ſaw* men, we would not bee afraid of men; and herein we are like ſtarting *Horſes*, ſeeing things unperfectly, wee fly from them; And if wee had a perfect *view* of things, wee ſhould ſtart at nothing: It's *weakneſſe* and *dimneſſe* that feares. When *God vailS* himſelf, when hee *dims* and ſhuts up

himſelfe, there is feare : When he *opens* himſelfe, it flees away; ſo that, In *the day of the* LORD, There is neither fear, nor ſtumbling. As by the *light*, every thing is diſcovered : as things are diſcovered to bee good, and ſo deſirable; ſo things are diſcovered to bee evill, and to be avoided.

There is not a Bait or Snare, but is diſcovered; and being diſcoveeed, it's out of danger.

——*In thy light, ſhall we ſee light*]

We ſee nothing but what God is: we ſee what God d-th, and nothing but what he doth: being in the light of God, we ſee and enjoy the *light* of God: that *light* that our God is, that we have, that we enjoy: it doth not exclude us from it, but willingly receives us into it.

What thou haſt, we have; what we are, we are in thy *light*; we ſee nothing but *thee*; and when we ſee our ſelves in thy *light*, we ſee *thee*: wee ſee nothing but that which is good, for we ſee nothing but God; and nothing, but in the *light* of God.

Our eye made *light*, is in the *light*; and it being in the *light*, it cannot bee *dark*. The

light

light that we receive, is not from another, out of us; but we are gathered up into the *body* of the Son, the *light*; and So the Light goes from us: Not the Light to bee judged by others, but the *light* to *judge* and *discover* others.

Tis the great presumption of those that live in darknesse, to say in the face of the *light*, they are not what the *light* makes them to be.

That which stood up for truth, is manifest by the shining *light* of God, to be falshood: and that which called it self by the *name* of God, is Idolatry: and that which stood up for Christ, is Antichrist.

Its boldnesse for darknes to stand up in the *light*, and say, *Its not so.* None knows the *light*, but they that are in the *light*: nor none can make a judgement of any thing, but he that is in the *light*. If the LORD hath not gathered up our judgements, and understanding into himself, wee cannot judge between good and evill: being gathered up, and *seeing* as God *sees*, now wee see what men do, and are: Men cannot (*now*) possibly keep themselves from this *light*, that now breaks forth; but every *mans* heart shal be as open, before this *light*, as his *face* before the *Sun*.

——*O continue thy loving kindneſſe unto them that know thee*]

A ſupplication upon good ground. We have enjoyed mercy, and would have it *continually*; it ſhal be to them that know *Thee*. The LORD GOD wil not do us *leſs* good, but *more* good: God is enlarging, and increaſing in his *love* to us; not leſſening, and decreaſing.

The loving kindneſs of our GOD, growes upon us; it doth not *fail*. We have taſted a little, wee ſhal drink Rivers: wee have ſeen a little of the Streames, wee ſhal have the Fountain. GOD hath been merciſull to us in a *low* eſtate, he wil abundantly ſatisfy us, in a *high* eſtate: and this hee wil do, to you *that know God*. You that know God, know him a Fountain, that cannot be *Exhoſted*: and you that know GOD, know that in all his diſpenſations, he is good; you that know God, know that there is *life* in every thing that God doth: and they that know the Fountain, know the Fountain to be *Sweet*; and was *Sweet*, when ſhut up in the Earth, in Priſon, in the deepeſt *love* and *mercy*.

Therfore

Therefore the loving kindneſſe of GOD, doth, and ſhal for ever continue; it ſhal *here*, for ever abide with us: for there is nothing *here*, but abiding: Here every thing is *ſtable* and *firme*. In the world every thing is *unſtable*, and *infirme*. And therefore your fear of the diſcontinuing of love, is in the going away of the world: and that which made you enjoy God by times, and fits, in the world; Theſe are going away, that yee may alwaies enjoy him. GOD is cracking every *veſſel*; that which had before *water*, ſhall have none: And he is throwing them *away*, that hee may bee a continuall *ſtream*.

God is doing great and wonderfull works unto us; hee is taking away thoſe *vaniſhing ſhadows* that wee did enjoy, that he might give us an everlaſting enjoyment of the *ſubſtance*.

The world, fleſh, men, they do fly away, they ſhal fly away; but *thy loving kindneſſe ſhall continue*, and all things elſe doe goe away, that nothing but *love* may be for ever: And it is the perpetuity and conſtancy of *love*, that throwes away the inconſtancy of thoſe things that we did enjoy.

——*To them that know thee*]

If ye have known God, ye know him unchangable, ye have known him a Fountain: if yee have not known him, yee have known nothing but *broken Cisterns*. Therefore they that know God do not fear changes; and they that *doe know* him, *know* that *loving kindnesse shall continue*.

——*And thy righteousnesse*]

We can spare the *love* of men, the *love* of the world. The righteousnesse of men, we can spare it, let it goe: but then, let *thine* continue: We are contented to see men unrighteous, but GOD is Righteous *for ever*; that that abide: And *God* is Righteous in all that he hath done, and now doth: and therefore we say, In the way that thou art going on, go on, do not stay.

We may doubt the Righteousnesse of men, when we see men great; but we doubt not *the righteousnesse* of God, when we see it *not* in men.

——*And*

——*And thy righteou[neſſe to the upright in heart*]

To them that know thee, and to the upright in heart. As none know Thee but Chriſt, ſo there is none *upright* but Chriſt: every man is a lye; Every Man; *There's not one righteous, no, not one: They are all gon out of the way.* They have left off to be *good.*

Wicked men, deceitfull men, doe no good at al; they are fools, they are ignorant; aſtoniſhed fools, they have no wit to do good; wiſe to deſtroy, to confound; but to doe good they have *no wit:* Therefore, there is none *upright* but Chriſt: hee is The *upright one,* The *holy one,* that lookes only to *God,* that eyes only the Lord.

The heart of Chriſt came from GOD, and returns to GOD; knows whence he is, and whether hee goes; and is an *upright heart,* an *honeſt heart:* and as this *ſeed* acts in any, it diſcovers God.

I came out from him, I go to him: I am in my Pilgrimage whil'ſt I am out of him: I came from him, I *live* not till I bee in him; and though I loſe all, yet thither I am bound.

And

And thy righteousness to the upright in heart.

It's *righteous*, that the holy Christ should enjoy the whole GOD. Is it not *righteous* that God should enjoy his owne Son, and his own Saints? Is it a *righteous* thing that the Saints should bee alwayes Captives in the world?

The end of the seventh Sermon.

GOD the HEAD OF CHRIST, AS CHRIST OF HIS CHVRCH.

1 Cor. 11. 10, 11, 12.

For this cause ought the woman to have power on her head, because of the Angels. Nevertheless, neither is the man without the woman, neither is the woman without the man in the Lord. For as the woman is of the man, even so is the man also by the woman, but all things of God.

SO it pleased divine providence to stamp and imprint in self upon his lowest creatures. And the glory of the LORD our God being compleate and full in self desires to make out it self, to break forth and shew it self

self in various and several *shadowes*; And therefore is the highest and most glorious *Fellowship* of the Father and the Sonne, of GOD and of Christ, *sweetly* and fairely written out in that relation of the *Man* and *Woman*. What *Man* is to the *Woman*, that is *Christ* to the *Church*. That is GOD to Christ. Christ is a *woman* to GOD; the *Lamb*, the *Wife*, the *Spouse*: GOD the *Head*, the *Husband* of Christ: Christ the *Head*, the *Husband*, the *Lord* of Man: Man the *Spouse*, the *wife* of Christ. So in direct tearmes saith the Apostle in the *third verse*, *The head of every man is Christ, the head of the woman is the man, and the head of Christ is God.* And this is the happines of the creature to be restored and brought back to that *fountain* whence it comes; and so this *Earth* is *married* to live in love with that which made it. And as it is it selfe a shadow of that substance; to lose it's being and subsistance in the shadow, and be found in the substance. And there is true *Man*, true *woman*, true *Husband*, true *wife*, in God and Christ.

Sin and iniquity perverts and overthrowes that *fellowship* and *comfort* which is between these two; *the Man and the Woman.*

It

it disorders and breaks in peeces the harmony and consent that God makes:

There's an excellency in both: both in some respect excel each other; and both are superior (as we shall see) yet both equal; and the *superiority* and *inferiority* of each, doth mutually perfect each other.

Now the discovery of the *originall of these two*, is the onely way to rectifie the *disorder* and discontent between these two.

The man is the head of the woman] he may exercise too much of that *headship*.

The *Woman* is inferiour to the *Man*: *Shee* may be denied that honour that's due unto *Her*.

The *Woman* hath an honour: *she* may assume too much to her self. The *Man* hath a *head-ship*, that may denied him. This is all reduceable to that *originall* tipe that makes these two; God and Christ, or Christ and the *Elect*.

First, Heer's the subjected part of the *Woman* set down; which shewes Jesus *Christ* in subordination to the Father: and therein must the *woman* expect that her duty and place should be as Christs; *Covered*, and onely let the *Head*, the *LORD* God be *uncovered*.

Christ

Christ *vailes* himself, *covers* himself in *infirmity*, that the glory and majesty might be by right *uncovered*; and so shewes that Christ, and that *man* and *woman*, are in subordination to a superior end,

But Christ is not, appears not; but for the Father: as Man appears not, is not, lives not; but for Christ, as the Woman is not; but is made for the man.

——*Neither was the man created for the woman; but the woman for the man*]

The end being more noble and excellent then that which aimes at the end. GOD being the *Head*, the end of Christ; and therefore more noble and excellent: *Christ* the *Head* and end of his people, and therefore more exellent. Man the *Head*, the end of Woman, and therefore more excellent.

Yet there's another ground of the superiority——*The woman is of the man*]

God sends forth Christ; Christ is of *God*; Man is of Christ. *The woman is of the man.*

The first is above the second; and is that which causes and gives being to the effect, therefore greater then the effect. Christ descends from God; is of him. Man is of Christ: Woman is of the Man. But

But this is most common and evident, and People are best acquainted with it: God descending down to Christ; Christ ascending up to GOD. Christ decending downe to man: Man ascending up to *Christ*, *Man descending* to the *Woman*: *Woman ascending* to the *Man*.

But there's another *mystery*: How, or in what respect the *woman* hath *honour*? Or in what respect shee may be superior to her *Husband*?

For this cause hath a woman power on her head——

GOD hath given a power to Christ, over himself. And *Christ* hath given a power to *Man* over himself. As *man* doth give a power to the *woman* over *himself*. Though GOD be the original of his own power, yet he is pleased to give it to his *Son*.

It pleaseth God so to exalt Christ that he sets him on his *right hand*. It pleaseth Christ to exalt Man and doe as much for him; set him at his *right hand*. And so it pleaseth Man to *honour Woman*, and set her at his *right hand*.

The *Love* of the Father is so great to his *Sonne*, that as he is for his nature equal with him; so for his *love* he sets him

above

above him. He delights to see *him* Honoured whom He loves; to set Him *above* himself.

Christ is so delighted in Man, that hee gives him that honour, as to set *him* at His *Right hand.*

God hath not the lesse Honour because he gives it to Christ, or to Man. The Husband hath the greater glory, when he gives it to the *woman.*

The love of God hath this designe upon Christ, and through Christ upon us; and *Christ* hath this designe upon us, which the Man hath over the Woman; to give us *Power* over Himself.

Though all *Power* be in the *Lord* our *God*, yet he is pleased to give *us Power* over Himself. And this is the reason, *Because of the Angels.*

The Question is Stated, and Confirmed in the two former Verses, *For this Cause ought the woman to have power on her head.*

Ther's not a full harmony betwen God and Christ, and Christ and us, til by the grace that hee gives us, *we* have power over him; or the Father hath not done all that he hath to do, til he hath set his *Son* at his *Right hand.* The *Son* hath not done all that he

he ought to doe, til hee hath ſet us at his *Right hand*.

The Father oweth to *Chriſt* the *Kingdome*, the *Throne*; and hee doth not right til hee gives it him: and ſaith, *Son take the Throne, It's thine:* I have exerciſed *dominion and power* hitherto; Now *do thou take it, do thou reigne.* And Chriſt hath not done all that he hath to do, til he hath ſet *us* down in his *Throne*, as he is ſet down in *his Fathers Throne*.

And (ſaith Chriſt) though the Father be *greater then I*, yet through the love of the Father, I have power to ſay to the Father, *Father, I will*; and *I wil have it ſo and ſo*. and though we are creatures below *Chriſt*, yet we have the ſame priviledge to ſay, *I will*; and *I will have it ſo*.

And if GOD exerciſeth his Dominion without this *free*, and *volentary* ſubmiſſion, he doth not all the worke of a *Lord*, of a *Husband*.

Except *Chriſt* doth *deſcend* from his *greatneſſe* in ſome meaſure; I ſay from *His greatneſſe*, and come down a little from *ſtrict termes* of his Highneſſe, he doth not what he ſhould do.

——*For this cauſe ought the woman to have power over her* Husband]

It's the duty that the Superiour owes to the Inferiour, to love, to give honour and reſpect.

GOD hath written out *this* exceeding plain and clear; as he ſaith to *Moſes*, *Let me alone*. The loving opertunity of Moſes was exceeding pleaſing to *God*, and held him by a kinde of violence; a power and ſtrength under which *GOD* ſuffered, *Let mee alone*. *Jacob* was admitted to the ſame priviledge, *Let me goe*, ſaith *God*; no, ſaith he, *I will not let thee goe*: he had that power to *chain* God to his pleaſure, *No, thou ſhalt bleſſe me; I will not let thee goe*. Yet this wil in us, is the wil of our *husband* and *head*; and it pleaſeth *him* to put this wil into us, that it might *overcome himſelf*.

That which a Husband loves, and is agreeable to his nature, that he loves ſhould come from his *wife*.

Though a thing ſeeme never ſo good and pleaſant to God, yet it delights him to have it come from our requeſts: Nay, our requeſts do not pleaſe Him, ſo much as

our

our violence: It pleaſeth him to be *held* by violence by *that* love which hee gives; Hee *was held in the galleries.* He is contented to have his own will to bee ſubjected to the will of thoſe that he delights in.

And in plain termes, He hath given out this priviledge——*Concerning the works of my hands, Command ye Me.*

A loving Husband gives all the power that hee hath over his Family, unto his *wife*; and ſaith, *They are at thy command*, all in *thy* power; though they are mine, yet I freely beſtow them upon *thee.*——*And concerning the works of my hands, Command ye me.*

The greatneſſe of God never manifeſts it ſelf more, then in coming down and being a Servant; or, his power appeares moſt in Subjection.

If power can only Reign, and not Serve, it is not Excellent power: but when power exerciſeth it ſelf, Now in a Command, and then again ſends forth it ſelf into obedience and Snbjection, ther's the Excellency of it.

To give *Lawes*, and only to give *Lawes*, were to be a Tyrant; and to make *Lawes* to keep us under, were Slavery: But to inable *us* to give *Lawes* to Him; and rule *us*

ſo, as we may rule Him, to communicate to *us* ſo, as that Hee *himſelfe* can take the place of a Servant, This is Excellent *Power* and *Lord-ſhip*.

When the *LORD* hath exerciſed the part of a KING over us, towards us, he delights then to deſcend from his *Throne*, and to ſee *us* (as KINGS) act our part, our *power* over Him.

——*For This Cauſe ought the woman to have Power over her head*]

For this cauſe, That there may be a Harmony and an Agreement between *them*. *For this cauſe*, That the Womans yoke may bee eaſie, delightfull and pleaſant. *For this cauſe*, That there may be no diſcontent: *for this cauſe*, That there may be *perfect love*.

There could not be ſuch a Harmony, if the *LORD* ſhould alwaies ſhut up himſelfe in Power, and wee alwayes Serve him in Strictnes of Authority, and hee alwaies hold forth himſelf unto us, in Commanding us, doe *this*, and doe *that*, and *the other*; What delight could He have in *us*, or *we* in Him? If it were nothing but thus, wee ſhould alwaies ſtand at a diſtance, or run away

way from him in fear. Would he? No he could not take content in us, becauſe wee ſhould be to weake and low for him; if he did not give us Power, we were not *ſutable* for him: And if the LORD did not open himſelf *to us*, and ſhew us *our power* over His *heart*, as wel as His Power over *us*, we could not *ſo* approach to him as *we doe*; we could not *ſo* take pleaſure in him.

And we know this, That it pleaſeth the LORD our GOD, that our *fellowſhip with him*, ſhould bee delightfull and ſatisfactory *to us*. If *we* were *below* Him, *below* the *greatnes* of *God*, if he did not *greaten us*, and *heighten us*, *we* were not fit for his Society.

If he did not give ſuch priviledges to us as *theſe*, *we* might ſay to *him*, as the Woman did to *David*, *ſhall I waſh the feet of the ſervants of my LORD*. If God did not cloath us with his owne garments, his owne Power and glory, put upon us his own Majeſtie, his own *ſelf*; if it were not his *owne greatneſſe* with which we come unto him; if he did not make us *fit*, with that which hee makes for himſelf, *we* ſhould not be *fit ſociety* for him. Hee *owes* this to Chriſt upon this ground, that Chriſt is equal with *himſelf*. And *Chriſt owes* this to Man upon this

ground that man is equall with *himself.*

There is a certain equallity between the Father and the Son——*He thought it no robbery to be equall with God.*

And we are exceeding bold (in the presence of God) to say, it's no *robbery, in some sence, that we are equall too:* Therefore Christ is entered into a low estate with us, that *he* might be one with us in a low estate. And we are raised to a high estate, to be one with him in power and great *glory*; that it may be counted no robbery to be *equall with him; To sit down with him in heavenly places*; to be as he is; to be where he is; to sit at his table; to eat as he eates; drink as he drinks; drink and be *merry*. But this is readily confest, the *equallity* between the Father and the Son.

If the Father gives not power to him over himself there were no equallity.

If I did not give that power that I have to command thee, unto thee, that thou shouldest by this power command me by way of love; and as I have ruled thee as a *Father*, thou shouldest rule me as a *Son*: And as I have ruled thee as a *Head*: If I were not contented now to lay down my *head-ship*, that thou *may'st* as a *wife* over-rule me with thy

thy *Love*; there were no equallity.

Bnt there is a leſſer reaſon, yet a great one; *Becauſe of the Angels.*

This power of the *Wife* over the *Husband* is but what he gives, and what he lowes.

Yet there is a reaſon for it, and that is the *Angels*. The *Angels* are friends to this truth: or this is the *Angels* priviledge.

When the great God brought forth his *Son: (Mark)* as he did in this lower creation ſo he did in the *Heavenly* creation; he brought forth *male and female*, in that *Heavenly* creation he brought forth the *firſt borne*, he brought forth *male and female*; or he bouught forth *head and members*: Chriſt and *Angels*.

And that which I ſhall ſay is this: In this ſtate doth all the Sons of God ſing together; heer was that the Son took pleaſure in; in the habitable parts of his Earth Chriſt was brought forth: and *Angels* are as it were his body, or his *Spouſe*. Now in this ſtate and condition the Angels and Chriſt they ſung together, or the Sons of God ſung together; as *Job* ſaith.

There is no note that Chriſt the head of *Angels* ſung, but they ſung too: there is no praiſe that Chriſt gave to God, but

the Angels that have fellowship with him, gave to God the the same. There's no favour that Christ received from his Father: but they receiv'd the same in their proportion; and by vertue of that, they had that which we speak of; *power over Christ.*

Oh, there was such an *intimate*, *dear* and *sweet* fellowship between Christ and them, that they had *power* over him, as he had *power* over them.

Now when the *LORD* makes an Image of this *heavenly* creation, in this lower World; and brings forth that world into this World; he makes heer as he did there; *Man* and *woman*; *therfore doth the Apostle require that the woman* should have that power over *her head*, that *her antitype* Angell had. Or Angels will secure and make this good: the excellent Angels will make this good: *That the Womon should have power over her head*, because it is their *priviledge*, to have power over Christ their *head*.

Though the devil would debar the creature from it, yet the Angels, good Angels, do defend it; they secure it, it's their place, their priveledge. So that Christ who is the great Angel, the Angel of presence; it is his priviledge to have power over his head.

He

He is an *Angel*, a *Messenger*, sent out from God: yet can say, *I am such an Angel, such a Messenger sent out from God, that I have such priviledge, such favour to have power over him. Angels* come forth from him; may say, Thou hast sent us forth from thee, thy *Messengers*; yet *we* have this priviledge, to have *power* over thee. And man may say freely to, *Lord* thou hast sent me forth, thy servant: I am thy *Messenger*, thy *Angel*, and though sent out from thee, yet still I have *power* over thee.

The Father sends out the *Angel*, Christ to doe his *will*; yet is stil contented to take wisdome and councel of Christ, and to be instructed by him:——*Thy right hand shall teach thee terrible things.*

Christ comes out as a *Messenger* from God concerning men. God takes councell of Christ of the things of man.

Christ sends out *Man*, and *Man* is his *Messenger*; yet is willing to take instructions from him, in managing the affaires of the World.

To confirme this truth. *That there is a kinde of honour, true honour, that the woman hath given her by the man over the man. So Christ over God: And we over Christ.*

Yea,

Yea, the same thing affirmed, and the reason of it, in the last chapter of the *Proverbs* at the tenth *verse* and so on.

Who can finde a vertuous woman; for her price is far above rubies.

The heart of her Husband doth safely trust in her, so that he shall have no need of spoil. She will doe him good and not evil all the daies of her life. She seeketh wool and flaxe, and worketh diligently with her hands. She is like the Merchants ships, she bringeth her food from afarre. She considereth a field and buieth it with the fuit of her hands. She planteth a vinyard &c.

We know the *figure*; how *woman* is to Man; she is made a meet-healp to him. How soletary and alone is Man without the *woman*: how desolate, wanting that society; how unable he is to multiply himself; to perpetuate a generation to himselfe without her. How loose, ayrie, and wandering a thing is he, till he fixeth and fasteneth by *marriage*. Such benefit hath God by Christ: such benefit hath Christ by us. Such reason hath the Father to exalt the Son. Such reason hath our Lord to exalt us.

——— *Her price is far above Rubies.*

Woman is the glory of the Man: The Church is the riches of Christ. We are the glory of Christ,

Christ. Christ the glory of God.

A man shines not gloriously, but in his wife. Christ shines not gloriously but in his Church. God shines not gloriously, but in his Son.

God is *poor* without Christ; *mean*, hath no *riches* if he have not his Son.

Christ is a *poor* head, if he hath not his Church.

God is alone, solitary, wanting society, till he entertaines his Sonne into *fellowship* with himself.

Christ is alone and solitary, till he entertains the Church into fellowship with himself.

GOD certainly gives all his power to do his Son good.

I know that my glory thou art. I have it not except you have it. I can freely and safely commit it to you, for you are myself.

So saith Christ. I have no glory except you have it. Yea, I have it in the sweetest way when I have it in you. (I mean a chast Church; a chast Spouse, married to Christ) Christ can as certainly commit his power to her, as to himself.

The heart of her husband doth safely trust in her.

As we are safe no where but in *GOD*, so GOD is safe no where but in US; as GOD is our keeper, so we are his. And this *treasure* would be lost (the *treasure* of God) if not found in Christ. The *treasure* of Christ would be lost, if not found in the Church: The Heavenly liquor, or *wine* of Heaven, *GOD*, would be lost, if there were not this *vessel*, Christ, to put it in.

And this Heavenly liquor, or *wine*, *Christ*, were lost, if there were not *you* to but it in.

God needs such a *vessel* as *Christ*, to put himself in; Christ needs snch a *vessel* as *you*, to put himself in.

GOD would runne every way, settle no where, be bounded in nothing, if he did not settle in his Son. The Son would rest no where, have no content, if it were not in *thee*. Men would run every way, rest no where, if not bounded by a *wife*.

God is not well, or safe, til he is committed to *you*, *in you*——*The Gospell is committed to you.*

The Glory of the *God-head* is committed to Christ, and there tis safe: Christ is committed to *you*, and there is safe.

The God of all excellency and treasure, is most safe, when he is committed to us.

So

So that he ſhall have no deed of ſpoil.

Being made *vertuous* by the Spirit of our God (for therein we are made *vertuous*) being *one Spirit*, He ſhall have no need of *ſpoile*: God hath no need to uſe the *Septer* and *Sword*, to *arme* himſelf againſt us, but in love and kindneſſe; there need's no *forcing* of us: When we are ſubdued into himſelf——*Ther's no need of ſpoil.* This aſſurance that he hath of us, by giving Himſelf unto us, is the *quiet* that Hee hath in us. And when Hee hath charmed us with Himſelfe in us, then Hee is become our Reſt and quiet.

She will do him no hurt, but good all the daies of her life.

Thou mayeſt wel give thy Power to us, thou know'ſt that Power will never hurt thee: Thou mayeſt well give that to *her*, thou knoweſt that will Command *thee*.

When the *LORD* our *GOD* opens Himſelf moſt to us, then we are moſt his Servants: When he ſtands upon terms of Authority and Lord-ſhip ſtill, then we reſerve ſomething; but when he opens himſelf to us, then wee reſerve nothing——*we do him no evill but good.*

When he doth us all good, then wee doe Him

him all good; for we are all good *in Him*: We are so fill'd with that goodnesse (Himself) that *we can do him no evill, but good all the daies of our life.*

She seeketh wooll and flax, and worketh willingly with her hands.

A Woman whil'st shee is a Servant, a Maid, is not so profitable to her Master, as a *wife:* when our *Lord* is Married to us, then have wee power to give our selves to Him. With what Care doth the Woman answer her Husbands love; with what dilligence doth she labor for him, when fill'd with love.

When the *LORD* our *GOD* over-comes us with *love*, then *we seek wooll and flax*: Now we can be willing to labor; before wee did it, but now wee *willingly* doe it; now *wee seek it*——*she seeketh wooll and flax.*

All her household are cloathed with scarlet.

The fruit of the Womans labor, is the Husbands cloathing.

The LORD our GOD is Cloathed, God and all the People of God, are *cloathed* by Christ: And Christ and all his Family, are *cloathed* by the Church. Let the Church have this Felowship, None shall goe uncloathed, every thing amongst us shall bee full

full of the Spirit of our God; all the Family of God now, is Cloathed in Righteousnesse.

She is like the Marchants ships, she bringeth her food from farre: she considereth a field, and byeth it; with the fruit of her hands, she planteth a vinyard.

When Christ hath this fulnesse of the Father, He puts forth and plants a Church, and *eats the fruit.* When wee have this fullnesse, *we* plant and eate too. Christ comes down to us, as into a *far country*, to carry us to God. Christ comes *down to us*; we come *down into the world*, to trade, traffick and deal for God.

So in all this, the favour that God gives to us, is to give US a Propriety with Himselfe, over Himselfe.

Nevertheless, Neither is the Man without the Woman, nor the Woman without the Man in the LORD.

For as the Woman is of the Man, even so is the Man also by the Woman.

These two are unseperable, Man and Woman: In the LORD, they are unpartable. It's Sin and Satan, *the accuser of the Brethren*

breathren) that makes a breach between these two.

——*The Man is not without the Woman, nor the Woman without the Man.*]

Yee never see God, but with Christ in his bosome; you never hear of a God, but you hear of a Christ too. GOD will never speak, or act any thing but with Christ.

And yee never see Christ without his Church. Ye never see the Son of God, but ye see the Spouse in his bosome.

If ever Christ be torne ffo from God, it is by violence of Death, of Satan, and of Sin.

If ever wee bee rent from the *bosome* of Christ, its by the Devil, Death and Sin. Yet then when wee are rent from him, are we with him.

When Christ was in the *lowest estate, in hel,* hee was in *Heaven also*; *Noe one is descended from Heaven, but he which is in Heaven.*

Ye never finde God without Christ, nor Christ without the Church, nor Man without Woman.

Yee never finde the Church without Christ, nor Christ without God, nor Woman without the Man.

If

If ye finde a Church without Christ, tis a *Harlot*; if you finde a Christ without a God, 'tis an *Antichrist*. The true Church is alwayes as the Woman, never without the Man; you never finde her but in baniſhment, in ſin without the Man: you never finde Ciriſt without God, nor the Woman *without the Man, in the LORD*.

——*In the LORD*.

If theſe *two* are partable, it's not in the LORD, it's without the *LORD*; but if they are reconciled *in the LORD*, they are never parted——*Neither is the Man without the Woman, Neither is the Woman without the Man*.

Therefore give us leave to diſclaim a *God* without a Chriſt; or a Chriſt without a People. Ye do not ſee God, except ye ſee Chriſt; ye ſee not Chriſt, but ye ſee GOD alſo; yee ſee not Chriſt, but you ſee your ſelfe.

It is not *true* Chriſt, *only* Chriſt, *THE* Chriſt, except thou ſeeſt him in thy owne perſon; except thou ſeeſt thy ſelf with him. If thou ſeeſt *him* one, and *thy ſelf* another, its a *Sad ſight*, an *Ill ſight*, its no true ſight: you

cannot see the Son, but you must see your self with him: see him in the highest glory that you can, you see him not *right*, except you see your self there——*Man is not without the Woman.*

If you would give God an exaltation above your self, hee will not. God saith, I will not be exalted except my *Son* be there: *God will not exalt his* Son *where you are not.*

And the Son saith, I will not be where you are not; I cannot be where you are not, I cannot bee *without you*——*The Man is not without the Woman.*

——*Neither the Woman without the Man*]

You cannot be without Christ; you cannot possibly bee *The wife and spouse* without Christ: And if thou art sick, he is sick *with thee*; if thou art tempted, he is tempted *with thee*; if thou art afflicted, hee is afflicted also.

Christ cannot be any where but the Father is with him, *I am not alone, the Father is with me*: when he was in the lowest condition that could bee, when God seemed to leave him, yet he was really with him; and when he was in death then he was in death

too.

too: when Christ suffered and dyed, God suffered and dyed; it was *the bloud of GOD*: *If I go down to hel, thou art there.*

And when thou knoweſt thy ſelfe to bee *the wife* and *ſpouſe* of Chriſt, then thou canſt ſay, I am in hel indeed, but my Lord *is with me*; I am in hel, in death and ſorrow, but Chriſt *is with mee*——*The Woman is not without the Man.*

All the violence of Satan cannot take the Son from the Father; If he doth take him any whither, the Father will go with him: yea, though the Son doth go away, the Father goes along with him into that *humiliation.* Neither can any thing rend us from *the boſome of the Father*; but if we be, or hereafter may bee by temptation rended from him, yet wee ſhall ſee our Lord in temptation: Where the one is, the other is: where one is, both are.

——*The Man is not without the Woman*]

He ſaith, I have no glory, but what thou haſt; wee ſay, wee have no weakneſſe, but what thou haſt. Thus doth the *LORD* our *GOD* enterchange with us; He makes US High and great with Him: and makes

Himself Low and Mean with Us.

And this is another reason that secures that power which is given to us.

And though she rule over me; yet I rule, because she is my self.

And though I give her my power, I give her my will too: For 'tis what I please. And (saith Christ) though I give it you, yet 'tis mine; and there is nothing in you but my will, yea, for my good.

And as I give you my will, so I give you my power; and you cannot abuse me, because you are my self: (No one hateth his own *flesh* but loves and cherisheth it) And when you exercise this power over me, it is my self.

——*The Woman is not without the Man.*]

In communion, you are now the Man, and I the Woman; as I was the man, and you the woman: as I was mighty in you; and you weak in me: as I was weak in you, and you mighty in me.

If the *Husband* should reserve any thing from the *Wife*; then the *Husband* would be without the *Wife*.

If God should reserve any thing from

Christ

Christ, and did not *communicate his uncommunicablenes*; And with all things his power: then *God* would be some *where where Christ* is not; or *Christ* some where where *God* is not.

Or if Christ had power without the Father; then he would be some thing that the Father is not: If the Father were not in subjection with the Son, the Son would be some thing that the Father is not. If I did not give you that power that I have by my *spirit*, I should still be something without you. And if you should be the subjector, and I not servant; then would you be some thing without me; which I cannot indure.

I be nothing but what you are: and you shall be nothing but what I am. There would still be some jarres between us, if there were any thing un-made over, ungiven.

If thou dideſt not take every thing that we have into Thee, and ſet it on high; we could not be exalted. And if thou did'ſt not take our meannes and ſubjection upon Thee, and walk in the fleſh; we could not enjoy Thee.

Heer's another reaſon. *As the woman is of the man, ſo the man is by the woman: but all things of God.*

——*The Woman is of the Man*]

Christ saith, *I am of the Father.* The *Church* saith, *I am of Christ.* I have nothing saith *Christ*; but what I have of the *Father*, I have nothing saith the *Soul*, but what I have in *Christ*. *I doe nothing of my self, but what I see the Father doe*, saith Christ. I doe nothing of my self, nothing of my own, but as I see *Christ* doe; what I have or am, I am of him, saith Man: I am all of him and in him. This is more easily confest. But then,

——*Even so is man by the woman*]

As I am of Christ (saith the *Soul*) even so is Christ by me. As the *woman* saith, I am of *man* I confesse; so is man by me, and he hath his being from me.

Question. *How comes this to be so?*

Answ. First, Thus: Man is by the Woman in the substance, in Jesus Christ: As *Willsome borne of a woman*: He is therefore called *the Sonne of Man*, descended from Man.

As *Christ* descends from God in a way of descending (the Father begets the Sonne; the

the Son begets us) so the Sonne ariseth out of us. The Father out of him.

As *Christ receives substance from the Father*, and we from him: so *Christ ariseth* out of us: The Father out of him. And as we borrow our selves of him; so he is borrowed out of us.

As by his travel we are brought forth; he labours six daies and brings forth *us*; so by our labor he is brought forth by us. And he doth as freely confesse us to be his Mother, as he is willing to be our Father. He hath his originall from us, and doth confesse that it is his glory, that he hath his birth, rise and growth out of such a poore mean stock and root as Man. Jesus Christ is by *us*; *he is of man, he is called the Son of man.*

First, Nan is in the World, then *Christ*, then God: as God is first in *Heaven*, then *Christ*, then Man. And so if ye will take the point of the lowest from the Earth: Then first, Man is begotten; Man is; Man lives; and after man is, then comes Christ borne of Man: an age after Man, the second unto unto Man; when *Christ* hath lived best a time; then is God.

As we are of him, so he is of us. *Even so is the man by the woman.*

God doth so empty Himself of all that he hath into the Son, that he doth as it were receive a new being from the Sonne.

God doth so love *Jesus Christ*, that he doth deny himselfe for his sake. *I doe even spoyle my self of my glory, my Son, to empty it into thee. I doe divest my self of my glory, to put it upon and in thee.*

Christ comes and empties himselfe by his *humiliation* into us. *I will powre out my Kingdome into you. I will suffer my Kingdome to be wholly emptied into flesh, into man. And the next Kingdome that I have, shall be in Man, in you. And if I am not emptied enough into you by my incarnation, then Ile come forth on the crosse and be slain, that I might be more in you. And the glory that I had distinct from you, I have lost it. And ever I be raised again, it shall be by you, and in you, or in you and with you. ——Even so is Man also by the Woman*]

That seeing it hath pleased me to humble my self so low, or it hath pleased thee for my sake, in obedience to me, to be abased, therefore in reward to this righteousnesse and subjection of thine, Ile have my glory out of thee, by thee.

And then, when our Lord Jesus hath brought us into subjection, and slain us.

Now

Now (*Mark*) That out of an empty and dying ſtate, I will ariſe into glory, and I will come to my greatneſſe and majeſty by this meanes that you are in.

Though Man be the *head* of the Woman, yet *Man is by the woman*; and though this be the greatneſſe of Man, yet he muſt have his being by the Woman.

——— *A woman ſhall compaſſe a man.* And he is ſwollowed up and loſt even in this weakneſſe, that he might receive another glory, *out of us, by us and in us.*

——— *But all things of God.*]

Now if ye meet with this *myſtery* in any peece of it, if you meet with this truth in in any parcel of it, or if you meet with this in a ſide-look, it will have no comlineſſe at all in it, or nothing to be deſired: but if you ſee this in open face, as in God; if you ſee God below. and God above; God in you, and GOD without you; God in *Chriſt*; GOD in his People: If you ſee God fill all in all; how he is the higheſt in the loweſt, the loweſt in the higheſt; how he is gift in taking, and taking in giving; that what he gives, he hath, and what he hath

hath, he gives: O, this is order and harmony! there's no ſtriffe or jarre in this tune, every *ſtring* ſpeaks to one another, and imbrace each other; all points are good in their place, and every period if you take them in God: as all things are in God, O, now 'tis excellent, here 'tis precious!

Heavenly *myſteries* are pleaſant, reconciled, ſweet, no where but in God, of GOD; but out of him they are full of weakneſſe, obſurdity and meer vanity.

And any of theſe enjoyments, outward beings, inward ſpeculations, outward actions *&c.* if they are not all as of God, in GOD, they are all nothing. In being broken off from the whole they are *kil'd* and *ſlain*: but in the *head* ye ſee them joyntly imbrace one another: as many, and yet one; being two, and yet one: being two, and yet the ſame: being one and yet devided: devided, yet whole. This is ſweet.

The end of the eight Sermon.

THE *WITNESSES* DEATH AND RESURRECTION.

REVEL. 11. 11, 12.

And after three daies and a halfe, the Spirit of life from God entered into them, and they stood upon their feet: and great fear fell upon them which saw them.

And they heard a great voice from Heaven, saying unto them, Come up hither. And they ascended up to Heaven in a cloud, and their enemies beheld them.

Here is much talk and discourse of the *two witnesses*, and of the *slaying of the witnesses*, which hath occasions the opening of this Scripture at this time.

I shall briefly passe through the former part

part of the *Chapter*, which shews the *mystery* of these two *witnesses* in a lower and sadder state, Prophesiing in sack-cloth, together with their death, and the lying of their dead bodies in the streets of the great City: And shall hasten to that which (to me) is the most pleasant and delightfull, Their Resurrection and Ascension; which are expresst in the verses now read.

Its said in the first verse of the chap. *There was given to me a Reed like unto a Rod, and the Angel stood, saying, Rise and measure the Temple of God, and the Alter, and they that worship therein.*

We know concerning the Revelation in general (*John* saith) It was *The Revelation of Jesus Christ, which was given to him* of the knowledge of *things that should shortly come to passe.* The state and condition of the *Church* of God, from the Apostles time to the end: or, the discovery of that wickednesse and apostasie which was to come in upon the Church, and we see is come into the *Church* since the *powring forth of the Spirit* of God after the Ascension of *Jesus Christ.* with the nature, kindes, and effects, of this Apostasie.

And

And (ſaith he) there was given me a reed like unto a rod, and the Angel ſaid, Ariſe and meaſure the Temple of God, and the Alter, and they that worſhip therein.

Its that which every one would bee at, the meaſuring of Heavenly things, *the Temple of God*; but before ye are able to give the meaſure of Divine things, ye muſt have a Rule given into your hand.

Every one preſumes to have this faculty to judge all things, to try all things, and yet have not that Standard or Rule given them, where by they ſhould Judge and Trye.

This Reed or Rod is the ſtandard of the Spirit of *GOD*, It is the *Rod of Gods mouth*. And until ye have this ſtandard, this Rule, to try and meaſure things by, all ye doe is vaine, and yee ſhall in meaſuring, meaſure only the *outward court*, and neglect and leave out the *inward Temple* of *God*, and Alter, and they that are the True Worſhippers.

And as we muſt have a Reed or Rule given us, wherwith to meaſure *Divine* things, ſo it muſt be an Angel, I ſay, an Angel at leaſt, or the Spirit of an Angell that muſt meaſure

measure; for that is the lowest estate that can bee admitted to measure Divine things.

——*And he call's* [*Arise*]

Arise out of flesh, Arise out of the world, Arise out of your owne reason; Arise far above the traditions of men; Arise from that you have known, from that you have heard of men; come up far Higher and far above that dark, deceitfull, lying *world* in which ye have lived.

And what must be measured?

There are three things to bee measured: *The Temple, the Alter, and they that Worship therein.* The Lord hath afforded his presence in the mid'st of that generall Anti-christian Apostacie that hath befallen the Church.

The *Temple* is the presence of God, the indwelling of God with his People; or such a measure of the Spirit of the Lord in his People, as makes them a fit Temple for the Lord to dwell in.

An *Alter* is such a presence of God, as makes us kill and, slay, and shed the bloud of those beasts that are in the Church.

And

And they that worship therein: That is, All that *inwardly, & spiritually do worshid* in the *Temple*, and Sacrifice upon the Alter, that have an assurance of the presence of God dwelling with them; GOD dwelling in flesh, and crucifying flesh; God dwelling in flesh, is the Temple; GOD killing, slaying and offering up flesh, is the Alter: and God in these is known and worshipped.

They in whom GOD dwels, in whom God kils and crucifies flesh, They are the Temple; They are the Alter; They are the true Worshippers of GOD. This is that which must be *measured; the Temple, the Alter, and they that worship therein.*

——*But the Court that is without the Temple leave out, and measure it not*]

All your outward, visible professions, wisdome, arts, knowledge, gifts, *Churches*, ordinances, all that is without the *Temple* of GOD, all that is without the Spirit of GOD (saith He) *leave it out, measure it not*; Its that which the Gentils are exercised in, *Its given to the Gentiles.* Worldly christians, Gentile christians (for they will be called christians) Gentile Saints (for they will be called

called Saints, and wee will give it them:) Its their buſineſſe to meaſure the *outward court*; for it's *given to them*; Ordinances, Scriptures, gifts, Churches, Governments; all theſe things are the *outward court*; they are given to the world, therfore *leave them out, meaſure them not.* They are the outward *Court*, therefore take no pains about it; caſt it off, owne it not, acknowledge it not *meaſure it not*, for it is not worth the *meaſuring.*

There is indeed an inward ſecret *Temple* of God, and *Alter* of *GOD*; God in the fleſh, God offering up fleſh; Theſe are to be *meaſured*: but as for all viſible, outward, earthly things, have nothing to doe with them; they are the Gentils portion, the Heathens, the Nations portion. Thoſe only that are Spiritual, that know the in-dwellings of God with them; the dwelling of God in fleſh, and the offering up of the fleſh unto God: Theſe are the Temple and Alter that are to be meaſured; But *The outward Court leave out, meaſure it not.*

Object. *But theſe are holy things* (you will ſay) *holy Ordinances, holy Scriptures, holy Praiers holy Faith; Theſe are the holy City of God?*

Anſ. True, and yet all theſe are given to the

the Gentiles, to be trampled upon and *trodden under foot*. And all that which worldly Saints, Gentile Saints, worldly profeſſors do with theſe things, is only to tread upon and trample them under their feet; this is the uſe they make of them, and of all the holy things of God that are outward; holy ordinances, Scriptures, Churches, &c. they ſhall tread them under foot, and uſe them like beaſts and ſwine. And how long?

——*Fourty and two moneths.*

It's the time of the Reign of Antichriſt, the time of ſlaying the *witneſſes*: It's expreſt in the 11. *verſe*, by *three daies and an halfe*: and here, by *Fourty and two moneths*; which is a ſeaſon or time that is meaſured by the Moon; and ſhews, that in all theſe things there is only a Moon light, a coole, weake light, a light borrowed from the Sun, not the immediate light of the LORD: and ye know the Moon is alwaies changable, increaſing or decreaſing, in the wane, full, or at the change; it's alwaies up and down, never at one ſtay; ſo is the ſtate of the World, of the Worldly Church; uncertain, unconſtant, and variable. And you

shall have them in twenty four moneths, in severall moones, in severall states; and called by them, severall dispensations; one while in Episcopacy, another while in Presbytery, then in Independency, then in Anabaptisme; every one have their severall *moneths* measured out; in which are various operations of that moon light: but all these Ordinances, Scriptures, Churches, Prayers, &c. are the Gentiles portion. And let them take them, and use them all *their moneths*.

——*And I will give unto my two witnesses*]

I will give] GOD gives that which the *witnesses* have. It's said of the *holy City* It's given: God gives to the witnesses to *Prophesie by daies*, not by *moneths*; but it's given to the Gentiles, to Antichrist, to *trample under foot the holy City, the outward Court* by *moneths*, not by *daies*; by a coole weake moon-light; not by *the light of the Sun*, not by *day light*. Though *the witnesses prophesying in sack-cloth*, be a sad and dark time, yet it is not without a *glorious light*, a *bright shining light*; It's by *daies*.

But more particularly,——*I will give*] God

God Himſelf will give this inward ſpiritu-all glorious *light* of Himſelf; Hee will give *to his two witneſſes* a more Immediate diſco-very of Himſelf, a more Divine and Hea-venly *light* then to all the World beſides. More Spirituall light, more life, more grace, more glory ſhall appeare when there ſhall bee an explicateing and unfolding of the ſecret (but ſweet) Name of the *LORD*. The LORD ſaith it, This I will doe, and the *LORD* doth whatſoever He ſaith—*I will give unto my two witneſſes.*

—*MY two witneſſes*]

The *two witneſſes* are deſcribed to bee *two Olive trees and two Candleſticks, ſtanding before the GOD of the whole Earth.* I the LORD will give unto MY *witneſſes.*

To my TWO witneſſes]

The LORD hath TWO Witneſſes that teſtify concerning Himſelf; which are Chriſt and the Spirit, *Two witneſſes*; firſt the Son, then the Spirit; firſt Chriſt in fleſh, and then Chriſt in Spirit. *Theſe are the two Olive trees*, Through which *the golden Oyle* of

the God-head and Dietie runnes into the *Church*; into *the two golden Candlesticks*. That Holy anointing which runnes thr ough the flesh and Spirit of *Christ*, into the Saints; whereby they come to bee *the Holy Anointed ones of GOD*: and these two testifie that there is a God in the Earth.

The first Witnesse is *Christ* in the flesh, testifying in weaknesse, in lownesse, in meanesse; and this is the *Olive tree on the left hand*.

The other Witnesse is, *Christ in spirit*, in more power and glory, testifying, or bearing Witnesse to GOD, in more brightnesse, strength and power; and this is *The Olive tree on the right hand*, *Christ* in Majestie, *Christ* exalted.

——*And I will give to my two witnesses*]

I, I the LORD will give, I the Father wil give: It's the proper nature of the Father to *give*, to send forth from Himself: And they to whom the Lord gives, are first, *Christ* in flesh, and secondly, *Christ* in Spirit. And these testifie and shew forth what God is.

——*And*

——*And they ſhall propheſie a thouſand two hundred and ſixty daies clothed in ſackcloth.*

Such is the wiſdome of GOD, that when he will have the *holy City*, *the outward court* left to the *Gentiles*, to worldly Profeſſours, to be trodden under foot, it's for ſo many *moneths*: Its for a ſpace of time, meaſured by the *Moon*. ——*But he will give to his two witneſſes to propheſie by daies. They ſhall propheſie a thouſand two hundred and ſixty daies.* The *courſe* of the *Moon* is by *months*. The courſe of the *Sun* is by daies. A *day* is meaſured by the *Sun*, as a *moneth* is by the *Moon*. And it is to be obſerved, that though the *propheſying* of the *Witneſſes* be reckoned by ſhorter and quicker ſpaces, *daies* being ſhorter then *moneths*; yet is for a ſpeciall reaſon; to ſignify that this time of the *propheſying* of the *witneſſes*, is a *day-time*: it's a day; *the day of the Lord*.

And though the Gentiles time is more in bulk, by moneths, yet it is no more then the time of the propheſie of the *witneſſes* is by *daies*. It's a glorious time; it's the time of the appearing of ths Sonne of

righteousnesse: though it be reckoned by *daies* yet it is the same time, and of as long continuance as the other that is reckoned by *moneths*.

When the outward *Court is trampled under foot by the Gentiles forty two moneths*, then the two *witnesses* are prophesying a thousand two hundred and sixty *daies*. I will give you a particular reason why the time of the *witnesses prophesying* is reckoned by *daies*. It is to note the infinite variety of dispensations in the *prophesying* of the *witnesses*: In which time are many sweet, bright shining daies; many excellent discoveries; many glorious *mysteries*, are voutsafed unto the People of God, in the time of *their prophesying*; and yet the nature of *their prophesie* is, *They are cloathed in sackcloth*: It is a darke, mournfull expression, holding forth thus much; That they are in a dark, low, course, sad, mean, and poor *estate*, and but *prophesying* neither.

The *LORD* comes and sets up his two *witnesses*, Christ in *flesh*, and Christ in *spirit*. He gives two witnesses of himself: the *flesh* of Christ, and the *spirit* of Christ; the one to be *crucified*, the other to revive; the one *prophesying* and foretelling what shall be,

be, in sackcloth; in a very dark, low, mean estate: the other *propheſying* and fore-telling heavenly things to come. More *high*, more *glorious*, more *divine* diſcoveries are made known by the *Spirit* of Chriſt, then by the *fleſh* of *Chriſt*: *And theſe are the two Olive trees and two golden chandleſticks, ſtanding at the right hand and left hand of the God of the whole earth.*

——*To my two witneſſes*]

There are many and various interpretations that People doe make of theſe two *Witneſſes*, which though very remote from the inward and ſpirituall *pith* and *marrow*; yet they may bear ſome *Analogie* or proportion with the minde of the Spirit, as they are a dark figure of truth; and in their greateſt diſtance may be gathered up into theſe two; *Chriſt in fleſh*, and *Chriſt in Spirit*. Some interpret them to be the *Magiſtracy* and *Miniſtry*: this is a very darke interpretation, and very remote from the *Adequate* ſenſe and meaning of the place; and yet it may hold forth ſome-thing of truth in it; it being a dark figure of the *Magiſtracy* and *Miniſtry* of Chriſt. Chriſt a *Miniſter*, *a Servant*, a *Prophet*, a *Prieſt*: So he

is in the *fleſh*. *Chriſt* a Lord, a King, *Reigning*, *Governing*, and ſo he is the *Spirit*.

Some again interpret them to be the two Teſtaments, the old and the new; which they call, *Law* and *Goſpel*. A remote and dark figure, ſtill of *Chriſt* in fleſh and Spirit. *Chriſt* in fleſh, having much in it of the nature of the old Teſtament; *Chriſt* in Spirit, the new man, *the LORD from heaven*; having much in it of the nature of the new *Covenant* or new Teſtament.

But it's generally underſtood to be the Saints of God, and (to ſpeake in proper language) theſe are the Saints of God, or the holy ones of God, *Chriſt* in the Spirit: *Chriſt* in the fleſh, and *Chriſt* in Spirit, where theſe two are bearing witneſſe in any, they are the Saints of God, they are the holy ones of God; Theſe are the *two Olive trees* ſpoken of, and the two *anointed ones that ſtand by the Lord of the whole earth*. Zech. 4. *laſt verſe*. *Theſe are the two holy anointed ones of God*

If the queſtion be, What be theſe two Olive trees which through the golden *pipes* empty the golden oyle out of themſelves? It's anſwered, They are the two anointed ones of God.

It's too much for men, meer men, to be the

the *Olive trees*, or the *Olive branches* ariſing out of the root of God, *emptying the golden Oyle out of themſelves*: for men take oyle into themſelves: but *Chriſt in fleſh and ſpirit, gives forth the golden Oyle into the two golden candleſticks*. The Spirit in the anointed ones, or the anointing of the Spirit in the fleſh of the Saints, are *the two Olive trees, and the two golden candleſticks, ſtanding by the Lord of the whole Earth. Emanuel, God with us*. God with man: God in fleſh.

——*And they have mighty power*——*If any man hurt them, fire proceeds out of their mouths to devoure their enemies*]

If any thing within or without riſeth up againſt Chriſt and the Spirit, againſt theſe two Olive trees, againſt theſe two *witneſſes propheſying, fire proceeds out of their mouths and devoureth it*. If any man hurt them he muſt in this manner be killed.

They have great power, though but propheſying, and in ſackcloth. ——*Fire proceeds out of their mouths* &c. Not materiall fire: but ſpirituall fire. The fire of God in the loweſt eſtate of the two *witneſſes*, though but propheſying in ſackcloth, is very fierce and terrible. If any man riſe up againſt the *Teſtimony* of *Chriſt* in Spirit againſt

gainst these two *Olive trees*, they have power to destroy it: *fire proceeds* from the Spirit, torments, consumes and destroyes it: whatsoever riseth up against these two *witnesses* in this our age, this fire it hath, it doth constantly destroy and devour it up.

And I am sure of it, the cause of all the devouring plagues that are upon the *world* in this age, at this time: the distractions and confusions that are upon all *powers* ecclesiasticall and civell, is for the hurting and opposing the low, poor, and mean beginnings and appearances of the Lord in his *witnesses*. And this be ye assured of, if any man will hurt or oppose them, be he never so great, be he never so wise, be he never so strong and powerfull, be he never so rich & wealthy, be he never so *devout* and religious, if he or they shall oppose the Spirit of the LORD, Christ in his People: in their prophesying either as they leave out the outward *Court and holy City*; or as they are measuring the inward *Temple* and *Alter*, as they are worshipping God in the *Temple* sacrificing and offering up their flesh and fleshlinesse: I say, whosoever shall make opposition against the Spirit and spirituall actings of the Lord Christ and his People, must

muſt in this manner be killed. *Fire proceedeth out of their mouths* &c. Fire ſhall deſtroy the whole world, and all that which is of the world.

I have found, that whatſoever in me hath riſen up in oppoſition againſt theſe two witneſſes, the fire of the *LORD* hath fallen upon it and deſtroyed it: and I have found that the two *witneſſes* have power to *ſhut heaven, that it raine not.*

——*Theſe have power to ſhut heaven that it rain not in the daies of their Propheſie.*]

When theſe two *witneſſes* teſtify against any thing, any man, any creature, any way, any ordinances, any judgement, ſaying, This is *hetheniſme*, this is *gentileiſme*, this is *carnall*, this is *fleſhly*, this is the *creature*, this is man, and not God, or of God; preſently it is *deſtroyed*, *conſumed*, *blaſted* and *brought* to nothing.

And in this they ſhall *ſhut Heaven*: though men have formerly been ſweetly affected by the power of grace, yet when any thing in them hath riſen up againſt *theſe witneſſes*, they have power to ſhut Heaven *againſt* them.

As

As they have power to open Heaven upon ſome, ſo they hove power to ſhut Heaven upon others: that is, effectually to exclude all carnal, fleſhly, earthly man, from the ſhowers and dewes of the grace of God. Though they have made never ſo great a ſhew of holines, religiouſnes and godlines, though they have been able to ſay much, and execute what *they* ſay; yet when the two *witneſſes* have declared, that it is not God; it is not Chriſt, it is not the holy one of God, but it's man, it's the fleſh; it's the outward *Court* that is excluded: not the inward *Temple*; *Therefore meaſure it not*, leave it out, meddle not with it; exclude it from having the dewes and ſhowers of Heaven fall upon it; let not the ſweet diſtilling *ſtreams* of God fall upon it; for it is not God, nor off God. Preſently Heaven hath been ſhut, and they have had no rain: This we have experience of in their *miniſtration*. This we have found with a bundance of *juſtneſſe*. When any man, or any thing, hath riſen up againſt theſe *witneſſes*, theſe Prophets (and ſo it hath been frequently ſeen) though they have been never ſo glorious in the World, and under never ſo glorious profeſſions of Goſpel, Chriſt, free-grace;

the

the light of the knowledge of *God*, Church ſelowſhips, and ſuch like notions as theſe; yet, When ever they have riſen up againſt the Spirit of Chriſt, ſo ſoon as the ſame Spirit hath declared, and witneſſed, what they are, preſently they have deen blaſted, withered, ſcattered and broken: They have had no more Raine from Heaven; and have *withered as a plant, that* God *hath not planted*, as a branch that hath had no *ſhowers*.

——*And have power to turne water into Bloud*]

This we have ſeen to (for we ſpeak nothing elſe but what wee have ſeen) that whereas profeſſors have formerly had many pleaſant ſtreames, many ſweet waters, many refreſhing comforts and joyes: Immediately upon the Witneſſes Propheſying all their ſweet *waters* have been *turned into bloud*; ordinances, duties, gifts, when they are not ſpirituall, and ſpiritually exerciſed, the Witneſſes Propheſying, *have turned them into bloud*; into contention, ſtrife, debate, diſtraction and confuſion.

And

——And to smite the earth with all Plagues]

The Earth is *Thy* creation, the subject on which these Plagues are inflicted.

Whensoever the Spirit of the Lord appeares, either on the right hand or on the left, that is, as Christ in flesh, and Christ in Spirit: whensoever these *Two witnesses, these two Anointed ones, that stand by the LORD of the whole Earth*, shall testify and beare witnesse of flesh to be crucified, killed and slain; presently their testimony *smites the Earth*, and all *earthly things* with Plagues.

These Prophets have the Power of God, and all the Power of GOD; and can *smite the Earth* with what *Plagues they will*. I have found them Smiting the Earth with sicknesses, spirituall sicknesses, weaknesses, consumptions, leprosies, plague-sores, running-sores, famine, death, warres, feares, frightings, amazments, wild-beasts; with all these Plagues. The Earth is now full of Plagues, sent forth from the *mouthes* of *these two witnesses*.

And

And when they ſhall have finiſhed their teſtimony, the beaſt that aſcendeth out of the bottomleſſe pit, ſhall make warre againſt them, and ſhall overcome them, and kill them.

There is a time to Witneſſe, and a time to Finiſh their work; and you have it here Propheſied, that they muſt firſt Finiſh their Teſtimony, and that they ſhall bee overcome and killed; but not before they have finiſhed their Teſtimony.

But How muſt they be killed?

The beaſt that aſcends out of the bottomleſſe pit ſhall make warre againſt them, and kill them.

This Beaſt which aſcends out of the bottomleſſe pit, is Antichriſt. Many ſpeake of the ſlaying of the Witneſſes, and it is in many peoples mouthes now, which doth certainly foretell (though in them very darkly) ſomething that is to come. But firſt let me tel you, that that which ſhall kill them muſt Aſcend out of the Bottomleſſe pit. It ſhall bee no outward, or viſible force that ſhall ſlay theſe two Witneſſes: It ſhall bee by no viſible Power of Kings or Princes, Papiſts or Malignants, that theſe Witneſſes ſhall be killed: no, we may ſee to the Bottom

tom of al these. That which shall slay these two Witnesses, shall Ascend from a pit that hath no Bottom; that is, There shall such hellish sins, such Hideous Monstrous darknesse, such filthy Beastlinesse, arise in the mindes and spirits of men, that shall fight against the very Light of Christ, and the Spirit of Christ in His People: But these Witnesses are above the rage, and reach of all visible Powers. They may indeed kill and slay the bodies of men, and after that can doe no more; for (alas) that is not that which is *here* slain; But *the two Olive Trees, Christ* in Flesh and Spirit: And that which kills them is a Beast, a Beastlinesse below the Beastlinesse of man; It's not man, it's by no power of man; It's Beastly darknesse, Beastly lusts, Hellish wickednes; such as ariseth from a Pit that hath no *bottom*; such as you cannot tel whence it is, nor what it is; such as hath not been visibly manifest amongst the Sons of men. Ye shall see yet more abominable, hellish, hiddious beastly, black wickednesse, then ever yet appeared.

Ye cannot *yet* tel the *Father* of these wickednesses: Ye are able to say, such and such wickednesses comes from the Pope; such

and

and ſuch from Jeſuites and Papiſts; ſuch and ſuch from your owne hearts: But yee ſhall finde ſuch black helliſh wickedneſſe, ſuch diſorder and confuſion, ſuch torment, ſuch diſquietment, ſuch ignorance, ſuch baſe ignorance, come out of a Pit deeper, and darker, and filthyer then hath yet been found out amongſt the ſons of men; ſuch as is without length, or breadth; ſuch as is not to be fathomed, or meaſured; ſuch a *pit* ſhal be opened, and ſuch darkneſſe come in to the world, as never before appeared: ſuch as ſhall be blacker, and baſer, and fouler, then hitherto hath been brought forth.

And theſe ſhall make *warre* againſt the Witneſſes, and overcome *them*: Firſt, fight, then overcome and kill them. Firſt, oppoſe the light of the *LORD*, the Spirit of the *IORD* Chriſt. I ſay, oppoſe theſe *two witneſſes* and *teſtimonies* of the preſence of the LORD; of GOD dwelling in fleſh, killing fleſh, offering up fleſh upon the *Alter*: Theſe ſhal be oppoſed.

Secondly, *overcome them, and kill them*: There is a continuall oppoſition of the *Death*, and of the *Reſurrection* of Chriſt; and of Chriſt Riſen in us; of GOD dwelling with us, and in us. And there ſhal ſuch a darkneſſe,

ſuch a black darkneſſe, ariſe out of *this bottomles pit*, that ſhal *fight* with this *light*, overcome it and kill it; So that ye ſhal not bee able to ſay, ye have *God* in you. Theſe *Olive trees* ſhall not give forth their *Oyle*; they ſhall not bee able to ſpeake their own Language in you; ye ſhal not enjoy thoſe ſweet inward refreſhings, that ſome times yee have had.

The Witneſſes ſhal be *overcome, killed and ſlain*: ſuch hidious, monſterous darkneſſe ſhal ariſe in you, that yee ſhall not know that yee have the Spirit of *God*, that *Chriſt* dwels in you: ye ſhal not be able to ſee, or ſay, that yee have the preſence of God with you; that ye have the preſence of theſe two Olive trees, *Emptying their Golden Oyle* into you: All their opperations ſhal be quite *killed, ſlain and dead.*

——*And their dead bodies ſhall lye in the ſtreets of the great City, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified.*

The place of the dead bodies, is the *ſtreets of the great City, Babylon.* The world govern'd by Satan, the god of the world,

is

is Babylon. In the Streets of the great *City*, Babylon, yee ſhall have the dead bodies of the Witneſſes *lye un-buried.* There yee ſhall have ſome formes, and figures of what they have ſaid, and done, but dead; without *life*, without *power*, without *ſpirit.*

Yee ſhal have ſtrange workings of the Devill, and Satan, in the ſtreets of the *great City*, when the Witneſſes are killed, to preſerve their carcaſſes, formes and figures, ſpiritleſs and life-leſs: And this is the wickednes of the fleſh Heightened.

There are theſe two Streets in the great City, Sodom, and Egypt, that will bee found in you, though they doe not yet appeare: The filthineſſe of Sodom, pride, gluttony, fulneſſe of bread, and abundance of Idleneſſe. The wickednes of Egypt, Idolatry, enmity, rage and malice, againſt the *Iſrael* of GOD.

——*Where alſo our Lord was Crucified*]

Our *Lord* was Crucified at *Jeruſalem* litterally, or according to the Letter; But ſpiritually it was in *Sodom and Egypt*: It was the filthy wickedneſſe of Sodom, and the curſed enmity of Egypt, that Crucified

Chriſt. And you wil finde that that *ſpirituall Sodom and Egypt*, that filthy wickedneſſe of Sodom, and that curſed Idolatry of Egypt, is that ſame wickedneſſe which ſhal, wil, and muſt, kill and ſlay theſe *two witneſſes* : or thus, That wickedneſſe in the Scribes and Phariſees, that crucified Chriſt formerly; I ſay, that wickedneſſe Heightened, and Spirituallized in the worldly, fleſhly part of the Saints; that wickedneſſe growne more vil'd, and more abominable, then ever was known before. The wickedneſſe of the Scribes and Phariſees that accuſed Chriſt, of the High Prieſt that condemned Chriſt, of Judas that betrayed Chriſt, that grown as Sodom and Egypt, as the filthy whordome of Sodom, as the curſed emnity of Egypt, ſhal make *warre* againſt theſe *two witneſſes*, and *kill them : Here* the Dead bodies of theſe two Witneſſes *Lyeth.*

——*And they of the people, and kinreds, and tongues, and nations, ſhall ſee their dead bodies three daies and an halfe , and ſhall not ſuffer their dead bodies to be put in graves.*]

Peoples, Kinreds, Nations, Tongues, Gifts,

Gifts, Strengths, Powers, &c. Shal ſee the dead bodies of the two Witneſſes, the outward forme, and figure, without ſpirit and life; The outward careaſſe that theſe Heavenly lights, that theſe *two witneſſes*, did miniſter in: They ſhal ſee them and ſhal not ſuffer them to be buried, *to bee put in graves.* The earthly, carnal, worldly part of man, cannot endure that theſe bodies ſhould bee buried: And why? They live upon them, they cannot ſubſiſt without them; their very life and being is upheld and maintained by the careaſs, by the body, the *dead* body; by the fleſhly part that is in man, in the Saints. The Remembrance and ſight of theſe, is their very life; therefore they *will not ſuffer them to bee put in graves*; to bee buried out of their ſight. They keep up al outward, and fleſhly formes above ground as long as they can. It is their life, their peace, their comfort, their joy; they are glad that the Spirit and life is gon, that was wont to vex and torment them.

And they that dwell on the earth ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another, becauſe theſe two Prophets tormented them, &c.

They that dwell on the Earth shal rejoyce]

All fleshly powers, and parts, rejoyce and are glad in these formes. There is an ease, a freedome, a joy, a rejoycing, that ariseth in, and amongst earthly men, when these *two Prophets* are *slain*.

And shall send gifts one to another]

Those that were before counted earthly men, are now in their owne Esteem, Heavenly. Wee are (say they) good Christians, Religious men (yea, in their owne esteem; and so they judge of themselves in the midest of their merriment.) And though wee bee in the Earth, and on the Earth; yet wee have Peace, and Quietnesse, and gladnesse; wee rejoyce and are merry together. Now, there is nothing to vex us; because they that tormented us are dead. This is the manner of their boasting, and glorying over the *dead bodies*, the Carcasses of the *witnesses*, when they are *slain*.

But

——*But after three daies and an half, the Spirit of life from God entered into them*]

After the death of the *witnesses*, followes their resurrection: there must be a death, before there can be a resurrection. People would fain ascend into Heaven, and possesse Heaven, and attain to the resurrection of the dead: but this they cannot doe, untill they be first slain. You must die, before you can rise (I speak to those that are spirituall, into whom these *Olive trees* have emptied themselves) I say there must be a death, before there can be a resurrection. The *most excellent*, the *most glorious christians* that I know, *must be slain.*

—— *After three daies and an halfe*]

It's a sad time, this, The slaying of the *witnesses*. The *prophesie* is mournfull, yet very effectuall. *When the Beast ascendes out of the bottomlesse pit*, killing the *witnesses*, it's a sad time: but when they rise again, it is a time of great rejoycing. Though their *death* be grievious, yet their *resurrection* is glorious.

——*After three daies and a half*]

This is expressed else-where, by a *time, times, and half a time.*

First, A *time*, that's one day. Then *times*, that's two daies. Then half a *time*, or the division of time, that's half a day. The meaning is this. It will be but a while that the *witnesses* must lie *in this sad* and *dead condition.*

It will be but a day and two daies and half a day: or a *time, times*, and half a *time*, and then they shall rise again.

In this sad condition there will be an expectation of a quick and sudden deliverance. Well (saith the *Soul*) after one day is past, I shall be delivered and recover again. This is comfortable that it is but a day. O, the slaying of the witnesses (though a sad time) will not be without a *day* to your spirits: A day wherein ye shall see God. A *day* wherein ye shall know 'tis *day*. A *day* wherein shall be an expectation of a seasonable and sweet deliverance.

But then (alas) there are yet two *dayes* and half a *day*, wherein it will grow more dark; there will be multiplied evils; there will be division of times. Now (saith the Soul) let it be when God will; I am contented

tented to wait: I am not carefull when it ſhall be. When the heart ſhall loſe its expectation of a quick deliverance; and ſhall ſcarce have a thought of deliverance at all, much leſſe know when it ſhall be: and ſhall ly down in a ſweet ſubmiſſion, now let it be when God pleaſeth.

When this ſtate (daies or times) is paſt, then comes half a *day*, or half a time: And this is a ſhort time, now deliverance haſteneth. *He will cut his work ſhort in righteouſneſſe: For except theſe daies ſhould be ſhortened no fleſh ſhould be ſaved: but for the Elects ſake they are ſhortend.* They are but half ſo much at laſt as they were at firſt. *God will cut his work ſhort in righteouſneſſe.*

——*And the Spirit of life from God entered into them*]

There is not true life, but by the Spirit of life which is in God. When the Spirit of the holy God comes into us, then we live, that's a life in deed. Before, it was the Spirit of *God* working in a poor, low, ſad *ſtate*; it was a life in *ſack-cloth*; a mournfull, a dying life: a life next the grave. But when the Spirit of life from God, the Spirit of life

life (that is life it self) lives in man; then he is well; then he lives; then he hath life indeed.

——*And I heard a great voice from Heaven saying, come up hither*]

Untill we hear this great voice, *Come up hither*, there is no life, there is no motion: but when we hear this *Voyce*, then we live.

I see People are gaping after Heaven, but they cannot come up thither, see the glory of God, or know any true solid joy, or peace, till they be *dead* and *raised* again: Then shall they hear a great *Voice*, saying, *COME UP HITHER*. And yet this is but the sixt *Trumpet*. So much briefly for this time.

The end of the ninth Sermon.

THE *WITNESSES* DEATH AND RESURRECTION.

REVEL. xi. 11, 12.

And after three daies and a halfe, the Spirit of life from God entered into them, and they stood upon their feet: and great fear fell upon them which saw them.

And they heard a great voice from Heaven, saying unto them, Come up hither. And they ascended up to Heaven in a cloud, and their enemies beheld them.

WE have already opened part of this mystery, of the *two witnesses*; and have shewed you who they are.

These *two Olive trees*, or *the two golden Candlesticks*, *that stand on the right hand, and on the left, before the*

the God of the whole earth; are Christ and the Spirit, who do testify and witnesse concerning the Father. And though other ordinary Interpretations of the two Witnesses may be taken in; as that it is the Magestracy and the Ministry, the old and new Testament, and the *Saints*; yet al of them in a very far and remote way; and as they have some analogy and similitude with Christ and the Spirit: *Christ* in the flesh, being the Minister, Priest, or Prophet of the Church: and Christ in the Spirit being the Magestrate, King or Governour of his Church.

Some take them to be the old and new Testtament, which is indeed a dark Figure of *Christ* in *flesh*, and *Christ* in *Spirit*: The Old Testament, which stood in types, shadowes and figures of Christ to come in the flesh, may be taken to bee a dark figure of Christ in flesh: and the New testament, or New Covenant, being the testimony and witness of God more clearly, *with open face*, may be taken in, as a figure of Christ in Spirit.

Some say they are the Saints, and these are indeed the *Saints* of God, the *Holy ones* of GOD, the truly *Anointed ones* of God: *These have power, that if any man will hurt them*

fire

fire proceeds out of their mouthes (fire proceeds out of the mouth of Chriſt, in the Spirit) and this *devours their enemies, and if any man will hurt them* it is death, *they muſt in this manner be killed*

———*Theſe have power to ſhut heaven that it raine not in the daies of their Propheſie, &c.*

To deny the bleſſing, grace, and favour of God to any man, any creature, or to any thing.

———*And they have power over waters, to turne them into bloud &c.*

To kill and ſlay, and to mingle ſtrifes, contentions, debates, envie, malice, and wrath in the minds of men; becauſe they are diſobeyed.

———*And to ſmite the earth with ALL plagues, &c.*

Plagues both inward and outward: The Plague of Sword, Peſtilence, Famine, Blindneſs, Barrenneſs, Nakedneſs &c. *as often as they will.*

———*And when they have finiſhed their teſtimony &c.*

Wee have ſeen their death, when their teſtimony was finiſhed, but not before.

When the Sonne of Man had finiſhed his teſtimony, when *his houre was come*, then muſt

must he suffer, and not before: So when the Witnesses have finished their Testimony, they must be killed, and not before. Then, there ascends a *beast out of the bottomlesse pit*, out of the lowest hel, the nethermost hell. A new, and undiscovered wickednesse and uncleannesse of Spirit, riseth out of this Bottomlesse pit, against the two Witnesses.

———*And makes warre against them, overcomes them, and kills them. And then their dead bodies lye in the streets of the great City, which spiritually is called Sodom and Egypt.*

This whole World is this great City, as it's governed and ruled by the God of this World: and in this great City of the World, is the filthines of Sodom, and the Idolatry of Egypt.

———*Where also our Lord was Crucified.*

It was a *spirituall* wickednes that Crucified the *Lord Jesus*, and it shal be a more *spirituall* wickednes, that shal kill and slay these two Witnesses.

———*And they of the People, and Kinreds, and Tongues, and Nations, &c.*

Humane, Carnal, Fleshly, Gentile Christians, the Nations of this world, shal see

ſee theſe *witneſſes* lie dead, and ſhall not *ſuffer their dead bodies to be put in graves*: When the Spirit is with-drawn, kil'd and ſlain by the *Beaſt*, or cloud of darkneſſe, that riſeth out of the bottomleſs pit: theſe Gentiles, People, worldly Chriſtans, ſhall not ſuffer their dead bodies, (outward formes) to be buried; the natural man upholds the body or form without the ſpirit; a bare, humane, carnall remembrance; to keep up the forme and fleſh of Chriſt, left ſpiritleſs and life-leſſe: this is the nature of the men of the world, or earthly and fleſhly men; to live upon the dead carcaſſe of Chriſt: but they cannot indure the *ſpirit* and life of Chriſt; they can live no longer then they have the body *dead* and ſlain; if that revive, they dye.

——*And they that dwell on the Earth ſhall rejoyce over them and make merry. And ſhall ſend gifts one to another, becauſe theſe two Prophets tormented them that dwelt on the Earth.*

An expreſſion of joy and rejoycing: and this is the wickedneſſe of earthly People, that dwell in the Earth, that dwell in the World; they have no peace, no joy, longer then they get the maſtery of the Spirit of God:

God; and when they can by the strngth of that wickednes that ariseth out of the bottomlesse pit, trample upon the Spirit of God and of Christ, then they are well, then they can goe rejoycing from one to another, blessing themselves, and comforting one another, telling vain and fooliſh stories, of their *victory* that they have killed and slain the Lord, and denied him to reigne over them.

In these three verses following is the reviving of the two *witnesses*.

——*After three daies and an half*]

When these two *witnesses* shall appear in any, shall finish their *Testimony*, bee killed and slain; they shall ly dead three daies and an halfe (or, as it is expreſt in the next chapter of the Womans being in the *wilderneſſe*) *for a time, times and half a time.*

The time of the killing of the *witnesses*, shall be a time of great joy and rejoycing to them that dwell one the Earth; eartly Christians, carnall Christians: Yet there shall be in it a day. Jesus Christ makes the grave a day: There is a quiet rest, and a sweet day in the death of Christ, in the killing

ling of the *witnesses*: and though in it self it be very grievious and terrible; yet you shal see brightnesse and glory, shinings and twinklings forth of light, so that ye shall be able to call it a day.

But there is a *day* and two *daies*, and half a *day*, or a *time*, *times and half a time*.

First a day and season in which there shall be a comfortable expectation of a seasonable and speedy deliverance, where-we are able to say, These *witnesses* are now slain; but they shall speedily revive and rise again.

After that comes *times*, or two *daies*, wherein there will be lesse expectation, and more trouble; multiplied evils, time devided; and then there shall not be such an expectation of a speedy delivetance as was before. The Soul shall be able to say, I shall be delivered, but I know not when: for *ought* that appears I may lie long in this state; but I will waite with patience; I will submit to the will of the Lord.

Then after this there's half a *day*, or a season wherein there shall be a sudden reviving, an unexpected deliverance. *A short work will the Lord make on the Earth.*

——The Spirit of life from God entred into them]

They had before but the Spirit of propheſie (*The Spirit of Propheſie is the teſtimony of Jeſus*) wherein, though they live'd, yet their life was but a ſaying they ſhould live: but a fore-telling of a higher, and further ſtate of life to come: but now they have a Spirit of life——*The Spirit of life from God entred into them.* Not the Spirit of propheſie only, but the *Spirit of life*: not only to bee able to fore-tel what they ſhould be, but what they are; That they are righteous, holy, happy; that they *live*. Yea, not only to be able to ſay they *live*, but to be *life* it ſelf. Not only to Propheſie in *ſack-cloth*; to be under a *vaile*; but by the *re-entry* of the *Spirit of life into them*; to ſee *GOD* opening, and un-vailing his *face*.

Theſe Witneſſes muſt, and wil Propheſie before they *live*: First, wear *ſack-cloth*, Propheſie darkly, that they ſhal *live*, then *live*. First, be in expectation and Propheſie of live, then *live*: firſt, beleive, hope and expect, then *live*.

We never loſe any thing, but we gain by

by it. If we loſe the Spirit of propheſie, we gaine the Spirit of life for it: we gaine by ſufferings; we gaine by loſing.

If a ſpirit of darkneſs aſcend out of the bottomleſſe pit, clouding our comfort, we receive a better Spirit for it——*The Spirit of life from God*: and ſo are gainers. This we may be aſſured of, for the *LORD* ſaith it. *He will not leave my ſoul in hell, nor ſuffer his holy one to ſee corruption.*

We may be brought to the death, we may bee killed and ſlain, wee may be dead carcaſſes; *But where the carcaſſe is, thither will the Eagles bee gathered together.* Thither this *Eagle* (the Divine Spirit of *GOD*) doth reſort: to this Carcaſſe (I ſay) to Revive it.

This heavenly Eagle, or Spirit of GOD, comes and eats up all the deadlineſs, all the corruption, all the Carcaſs; that he in us, might live in the *Spirit.*

There is no true *life*, but the *Spirit of life.* Then may we ſay we *live*, when we *live* in the Spirit of *GOD*: this is called the *quickning Spirit. The firſt Man was made a living ſoul, the Second was made a quickning Spirit.* Man is a living ſoul, a living creature; and it is the Spirit of GOD that makes him

to *live* a Spiritual *life*: but when that life is killed and slain, then he hath a second *life* for it; a better *life*, *The Spirit of life*, life it *selfe*; true *life* indeed. And we know no life, no true *life*, but in the *LORD, our life.* ——*When HE who is OUR life, shall appear* &c.

While the Witnesses prophesie, they cannot say that they *live*; but when they have received the *Spirit of life*, then they can truly say they *live*. Now they can claime that title, *I was dead, but am alive. I am the resurrection and the life.*

There is no true life til there be a Resurrection; til then it's but a state of mortallity: It is not yet *life*: But when we revive, and rise again, *mortallity is swallowed up of life*: now we live indeed.

That's true life that is not subject to death; that is true life, that cannot be killed.

That life that is under the Power of death, that is under the Command of death, that can be extinguished by death, is no true *life*. Its *life* to be set free from *death*; to be dis-engaged and dis-obliged from the command of this King of fears: when we can say, *O death! Where is thy sting? O grave! Where*

Where is thy victory? When wee can trample upon death; that is *life*, true Life indeed.

——*The Spirit of life from God*]

True life consists in a continual flowing forth from God, a daily powring out of the Divine *life*, the *Divine nature* into us; enlivening and quickning all our actions and services.

Those are not living actions, living services, living performances, that flow not from the *life* of GOD in us. We live when every thing we act or speak flows from the life of God in us: Then wee *live*, when al we do comes from GOD, when *God* sends it forth, God speakes it, God doth it; then they are living words, living actions——*In thy presence is life.*

The absence of the soul from the body, is the shadow (and but the shadow) of *death*; but the absence of GOD from a thing, or person, that's *death*, Spiritual *death.*

You cannot say a man lives, except you see his soul act, move, speak &c. If yee were Christians indeed, ye would not say *you live*, nntil *yee* hear the voice of *GOD* saying to *you*, This is the way of God, these are the words and works of God. There

is life true life indeed. The reviving and life of these two *witnesses* is the resurrection and the life, the life of the Sonne of God.

God comes forth in these two, in the Son and in the Spirit; the fulnes of God shewing it self in the flesh of Christ and the Spirit of Christ, this is life. These three are all in union together, the *Father*, the *Son* and *Spirit*, in one conjunction and unity.

The *Father* puting forth himself in the *Son* by the *Spirit*: The *Father* acting, quickning and inlivening the *Son*, by the *Spirit*; these mutually imbracing each other, is our life.

Concerning this resurrection of the *witnesses* observe, that it is graduall, The Spirit of life from God first entred into them; after that they live: there was a kinde of absence before; but now a presence of the Spirit of God.

The holy God suffers a kinde of parting to be between himself and his Son; ney, betwixt himself and his own Spirit which is himself; and after this again there is a reuniting. First, There must be an entrance, The Spirit of God first enters into them, then they live. The

The *Resurrection* though it be quick, though it be in a moment, *in the twinkling of an eye*, yet it is graduall.

First, There is an entrance of the Spirit; *The Spirit of life from God entered into them.*

Secondly, There is a double effect of this entering of the Spirit.

1. *They stood upon their feet.*

2. *They heard a great voiyce saying, Come up hither.*

First, The Spirit of the Lord entered into them; while they are dead, while their *dead bodies were lying in the streets of the great City*, the breath of *life from God entered into them.* And this is very certain, we shall not lose any thing that we have had. Though the Lord withdraw himselfe from us a little while, yet he will returne to us again, and then he wil gather up al that is scattered, and enter into all that's dead.

——*And they stood upon their feet.*]

This is the second gradation, or the second degree of their *Resurrection*, which is two-fold.

1. They could own the Lord, they could say, The Lord is with us; our God

is with us, and in us. *Life* is come to us. We are the holy ones of God. We are the golden candleſticks, upon whom the light of God doth ſhine. This is the Spirit of life from our God.

And then ſecondly, they are raiſed from the earth; and ſo raiſed as that they can ſtand upon their feet; an expreſſion of the dry bones, *Ezek.* 37. into whom when the breath of the Lord came, they lived, they ſtood upon their feet, an exceeding great Army. So the Prophet *Ezekel* when he was overcome by the glory of God in the great viſion he ſaw *chapter* 2. it's ſaid, *The Spirit of the Lord entred into him, and he ſtood upon his feet.* And ſo *Daniel* was raiſed, *chapter* 10. 10,11. *O, Daniel, a man greatly beloved! underſtand the words that I ſpeak unto thee, and ſtand upright*: Which is the ſame with this: *The Spirit of the Lord intring into us*, ſtanding up in us, manifeſting and ſhewing what wee are, making us viſibly to appear the *anointed ones of God*; inabling us to ſtand up and own a heavenly and ſpiritual life and *light*, to appear, to ariſe, to ſhew our ſelves, that we are the holy ones of God.

And though whileſt wee were ſlain and dead we could not owne the Lord, or acknowledge

knowledge him; we could not confeſſe the Lord, who he was, and what he was, becauſe we were in death and darkneſſe: yet now having the Spirit of the Lord entred into us; we now being raiſed from the dead, we ſtand up and are able to ſay, Wee are the Lords; wee are the holy anointed ones of God.

There is *life* and ſtrength and confidence appearing in the *witneſſes* ſtanding upon their feet, ſo that they can ſay, We (by this life or in this life of God) are able to live amonſt men, to walk about in the Name of the Lord; to owne and confeſſe God amongſt men; and with confidence to looke men in the face; *Hell* in the face; Devils in the face: To out-look, out-ſpeak, out-act, all our adverſaries. To ſay, We live, and God lives in us. We dare owne our ſelves what we are; We dare go up and down, and act and ſpeak in the Name of our God.

——*And they ſtood upon their feet*]

Time was, that the glory of God was carried about upon the ſhoulders of men. The Prophets did teſtifie and witnes in the ſtrength and by the ſtrength of the creature

and in and by the meanes and use of some creature, gifts, parts, Scriptures, experiences, and such like things, wherein God stood upon the shoulders of man; upon the feet of man; was upheld and borne up by the strength, power and authority of the creature; by reason, by judgement, by opinion, by strength of argument *&c.* but this they are now *dead* unto, and now there appears in them a high, a more excellent way: the *witnesses* (Christ in *flesh* and Spirit) stand now upon their own feet; upon their own strength, simply and immediatly upon their own strength and power, not leaning upon crutches of man, the wisdome of man, the strength of man, the parts of man; not borrowing *ought* from any creature, but standing barely upon their *strength*, their own *power*, their own *authority*: And because they are the Saints of God, therefor they stand and require not helpe from creatures. Now they can say, This authority God gives us; this power doth God administer to *us*, and this *we* dare challenge and claim, being the holy ones of God; being the anointed ones of God. We need no strength from others; wee care for no crutches; wee lean upon none; wee stand barely

barely and simply upon the strength and power of our God. We need no arguments to confirme us; no reasons to partwade us; no authority of men to strengthen us; wee stand upon our own feet; we dare say, Heer we are in the Name of our God. Because we are, we are: because we live, wee live; And because we are the anointed of God, therefore we act; therefore we speak, therefore we live, and upon no other account at all.

——— *And they stood upon their feet*]

They yet are upon the Earth, and have not wholly put off their earthlines; *though* they are able to live, to act, to speak in the Name of the Lord, yet they goe upon the ground. Though they need not cratches, yet they stand upon the Earth.

Afterwards they ascended up into *Heaven*, into a higher and more spirituall life then this; when they hear that great voyce from Heaven, *Come up hither.*

The Feet, the lower and inferiour part of the body, are alwaies subject to defilement by dirt and filth of the Earth, for they have continually fellowship with the Earth.

Earth. But these *two witnesses* though living in the earth, though standing upon the Earth, yet have some fellowship with the Lord of Heaven.

——*And great fear fell upon them that saw them.*

Earthly men, and they that dwell onely on the Earth, when the *witnesses* are slaine, they looke and expect that that state of death and darknes wherein they lie should utterly swallow them up; O, (say they) what a dark, what a sad condition are they in?

While the *witnesses* propheſied and testified against the flesh, against the strength and wisdome of man, earthly men were troubled and cast down; but when the *witnesses* are slain and lie dead in the streets without the actings of the life of God in them: presently they conclude they are wholly destroyed. O, (say they) see what a sad state they are in, they are quite undone, they have lost their *life*, their *strength*, their *joy*, their *peace*, their *comfort*, they are *dead*, they are gone, there is an end of them. Thus they speak, thinking they shall never revive

revive again. Theſe are the thoughts, and this is the language of earthly men: but when they ſee them ſtand up upon their feet, revive and live again, O, this ſtrikes them to the very heart: to ſee the Lord ſtanding upon the Earth, owning himſelf in his People, is terrible and dreadfull to earthly men: the glorious appearance of God, ſtrikes man to the very heart: O, I ſhall dye, I *have ſeen the Lord*. So *Daniel* when he ſaw the Lord, he fell npon his face. So *Job*, when his eyes had ſeen the Lord, he repented in ſack-coth and aſhes. And know this, that the reviving grace, the reviving Spirit of the Lord, bringing up his holy ones from the depths of temptations and troubles, to a ſtate of life and joy, is terrour to the world, a terrour to them that ſee it: When any thing of the appearance of God, of the clear brightnes of the Lord breaks forth, and ſpeaks thus; *I am the Lord, the holy one of God*; man cannot ſtand, he fears, he trembles, he fals down as dead: when men live onely in the light and ſtrength of God, then great feare fals on them that ſee them.

——*Great fear fell upon them*]

It fals irresistably, they cannot avoid it; every creature that is earthly, within or without, *Fear* fals upon them, *Fear* surprizeth them, at the reviving of the *witnesses*.

I know paleness and sadness, fears and astonishments, and great troubles, fall upon the flesh of man: It hath upon me, and it doth upon the flesh of man, and upon al that hear any thing of the tidings of the appearing of Jesus *Christ*: I say, The reviving of the *witnesses*, the enterance of the life of God into them; the quickning, the appearing of Jesus Christ in the Spirit: *God* being in man, and man being in God; this *life* of God strikes *horrour*, *terrour*, and *amazment* into the hearts of earthly and carnall men: It fals upon them like a *Milstone* it breaks them to peeces, it grinds them to powder.

Men are weak things, poore things, bast things, fearfull things, guilty things, and therefore fearfull things, full of bondage and slavish fear.

The least appearance of the high power and glory of God, doth *affright*, *startle* and *confound*

confound the *ſtrongeſt*, the moſt *ſtout-harted* amongſt men. No man, no earthly man, no fleſhly man, *Dares*, *Dares* look upon God when he appears.

While man is able to ſay, it is not God; while he is able (as he thinks) to ſhut his eyes againſt him and not ſee him, he may pleaſe himſelf (at leaſt a while) in having a little peace, and perſwade himſelfe that he ſhall doe well: but this appearance of God is ſo ſharpe, ſo bright, that he cannot, muſt not, ſhall not be able to ſhut his eyes: *poſſibly he may doe as a man that ſhuts his eyes* againſt the Sun: the man that lies in the Sun, though he doth ſhut his eyes as faſt, as cloſe as he is able, yet the bright beames of the Sun, doe ſo pierce and work into his eyes that he doth ſee, do what he can. So when men ſay, This is not Chriſt; this is not the Spirit: yet the bright *beames* of the Sun of *righteouſneſſe* do ſo pierce into their eyes, into their hearts, that (I know) they ſee, and connot but ſee, and ſay, This is the Lord; and they tremble.

——*And I heard a great voyce ſaying, Come up hither*]

When we are alive we hear the *voyce* of GOD

GOD. And though the *voyce* of GOD be a mighty *voyce*, a great *voyce*, a strong *voyce*; yet when we hear *God* speak we rejoyce: O, pleasant *voyce*! (pleasant because from Heaven) O, Heavenly *voyce*! When Heaven speakes, it speakes love, and life, and joy, and glory, and kingdome, and power, and goodness, and excellency, and majesty: We hear it, we hear it continually; an eternal *word*: It is alwaies sounding in our hearts and eares; O, this great *voyce*, this mighty *voyce*! Every thing that is in us heares it; every faculty, every part, every gift, Every thing heares this *voyce*: It speaks largely, it speaks mightily and powerfully, it speakes to the whole man: It is so big and great, that it makes us to become all ear; or the ear to be every where, and every thing; the head, the feet, the body, the soul, the spirit, the inward man, the outward man, all hear this great *voyce*: It speaks with Authority and Power: It removes, and sets aside *every thought* that hinders obedience to it: hile we hear it we obey it, we receive it: It is so great that there is nothing else left but it.

This great *Voyce* saith, *Come up hither*; it is so great a *voice* that it turnes us into Heaven;

Heaven; it turnes us into the *voyce* it ſelfe; we are the *voyce*; it fils Heaven and Earth; ſo mighty, ſo powerfull, ſo full of majeſty; O, it's the great anſwer of our praiers, the great end of our hopes, the great glory we look for; the great reward of our ſufferings, the great joy of our *GOD*, the great love of our God! *O, it's the voyce of our beloved*, of our Father, of our King, of our GOD! Its thy *voyce* O GOD!

——*A great voyce from Heaven ſaying unto them, Come up hither.*

To them, to none elſe, none but the Holy ones, the Anointed ones of God, none but they that live in the Spirit of *God*: though it be a great *voyce*, yet it is ſpoken to none but them. You my Son, you my Spirit, you my Beloved, you my Only begotten, you my Self, *Come up hither.*

Rev. 4. 1. ſaith John. *A voyce ſaid unto mee, Come up hither, and immediately I was in the Spirit.* So here, When the Witneſſes heare the *voyce*, immediately *they aſcend.* The *voyce* takes them up into Heaven, up into it ſelfe.

The *voyce* ſaiith unto them, *Come up hi-*

 ther;

ther ; Come to Me, live in Me, live in My Power, live in My Strength, live in My Glory, live in My Kingdome; Be as I Am, Be where I Am, Be what I Am; Do what I Do, Do as I Do : Come into My Glory : live not below the glory of God; live no longer like creatures ; live no longer in the world; but Come up hither and live in the glory of the Creator, the glory of *GOD*: Live not amongst men ; live not amongst Angels; but live the life of GOD : *Come up hither, Come to Me.*

This is not a going from place to place, in a carnal way by a bodily motion ; but the true ascending and coming to God, is in the Spirit of God, in the life of *God*; to live in the presence of God, in the Face of God, in the Kingdome of God, in the Glory of *God*.

——*Come up hither*]

O, Excellent *voyce!* O, powerfull *voice!* O, precious *voyce!* O, pleasant *voyce!* Transcendent *love!* Infinite *goodnesse!* The bosome of the *LORD opened!* Heaven it self *opened!* The LORD Himself opening Himself, and reaching forth his hand saying, Come hither, Come hither. Ye cannot

not live any longer without me; I can live no longer without you: Let's live together: Ye are a part of my self, I can no longer be parted from my self; my self must come to my self; we can live strangers no longer; ye must come and live with me, in my house: Here's a Throne, sit down; here's a Crown, put it on thy head; here's Glory, wear it; here's a Kingdome, its yours. *We Come, wee Ascend.*

——*And they ascended up to Heaven in a cloud.*

The third degree of their rising is upon their hearing. We do arise, we do ascend; it is our nature to ascend: and seeing we are now living the life of the *LORD*, in the Spirit of the *LORD*; we are able to ascend.

While wee were only men, our faces tended to the earth, down-wards; but now our naturall course is turn'd, through the divine life of God in us, we do ascend to Heaven, to God; or thus, our ascending up daily more and more to God, is become our naturall course.

Now we can quit the earth, quit the crea-

ture, quit the flesh; al things below the glory of God we let them all go: Now we bid farewel men, farewel griefs and troubles and shame; the companions of men. Farewel earth, farewel weaknesses, cares and fears, companions of the earth farewell; now wee ascend to Heaven in a *cloud.*

——*In a cloud*]

Whil'st we ascend in a Cloud somthing yet of darkenesse and weakness accompanieth us, Though we are hastening to glory, hastening to God, yet it's in a cloud. God descends, *Christ* descends, the Spirit descends, and wee ascend; yet we meet in a *cloud.* GOD comes down to us, we go up to meet God, yet both in a *cloud.* We meet together, we converse together, yet in a *cloud.* Here's the glory of *God* in the Saints, not yet breaking forth into naked and open brightnesse, but covered with Clouds, with some weakness, with some infirmity.

And

——*And their enemies beheld them*]

Satan, the Nations, Kinreds, Tongues, religious Voyces, religious Opinions, Fleſh, and World: *all their enemies beheld them*: look upon them, but its little comfort to them, little joy to them, to ſee them aſcend.

This is an increaſe and addition to our glory, that we muſt aſcend in the ſight and view of al thoſe that hated us, and perſecuted us, and were enimies to us; and as they rejoyced when we were *down*, ſo they muſt be troubled when we *ariſe*.

Hel, death devil, look on us and behold us, and yet cannot hinder our *aſent*; we *aſcend* and *goe up* in the ſight and preſence of all our adverſaries, yet they are not able to hold us *down*.

The *witneſſes* that were *ſlain*, *ariſe*, *and aſcend* into heaven, yet their enemies cannot in the leaſt meaſure *hinder them*.

As we *aſcend* in the ſight and view of *God*, ſo in the ſight and view of al our enemies.

As heaven is filled with joy at our *arrivall*, ſo the world is filled with affrightment and amazment at *parting* with us: we can-

not leave the earth, but we carry the life of the earth with us; we take al good from hence, and carry all good and glory into heaven with us. Hel, death, devil, ſhal *al look upon us* and ſhal bee *troubled*, and not be able to keep *one ragge* of *us* from enjoying this Glory, Majeſty, Brightnes and Excellency of GOD.

The end of the tenth Sermon.

THE *WITNESSES* DEATH AND RESURRECTION.

REVEL. 11. 13.

And the same houre was there a great earthquake, and the tenth part of the City fell, and in this earth-quake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of Heaven.

WE are unfolding the *mystery* of the two *witnesses*, which are the *witnesses* of God: in which, and by which every word of God is confirmed: they are *two* in their *prophesie in sackcloth*: but their is a third conjoyned with them in their resurrection, as they are in Heaven, *Ascended and Risen.*

There are thee that bear witnes in heaven, and by theſe three, is every word *eſtabliſht*: The *Father, the Son and the Spirit; each of them having a ſufficiency to confirm each other; and together to put an end to all controverſies.*

You heard in the morning that there were ſeverall degrees of the reviving of the *witneſſes*, the firſt degree is the entering of the Spirit of life from God into them, which cauſed them to ſtand *upon their feet.*

Secondly, They heard a *great Voyce from Heaven*, calling them up, *Come up hither.*

And thirdly, There is their Aſcention into *Heaven: They were taken up in a cloud, and their enemies beheld them.*

And in the 13, *verſe*, there is the effect of al this. *In the ſame hour there was a great earthquake, and the tenth part of the City fell:*

Theſe works of God are not yet pure, though they are very excellent. Though there be a *Reſurreſtion* and *Aſcention* into *heaven* yet it is *in a cloud*, covered with ſome infirmity and darkneſſe; and yet in this there is the greateſt glory.

And the ſame hour was an Earthquake.

Or (to ſpeak the language of God elſewhere) *A rejoycing with trembling.*

In the greateſt appearance and manifeſta-

tion

tion of God, ſo long as there is any Earth it Trembleth: and indeed, the more glorious the diſcoveries of God are, the greater the *Earthquake*. No Earth can be without moving and trouble, that bears the weight of the glory of God upon it

In this hour of *aſcention*, there is a mixture of ſome ſecret rejoycing; and ſome trouble occaſioned by the *Earthquake*; or elſe take the Earth heer as diſtinct from the *witneſſes*, and then their *aſcending* up from the Earth, makes the Earth to ſhake. Chriſt and the Spirit of God, thoſe two *witneſſes* are the ſtreneth and ſtability of the Earth; yea, the ſtrength of the Pillars of the Earth: *I uphold the Pillars of the Earth* ſaith the Lord: He it is that ſtrengthens the very foundations of the Earth. And therefore when theſe *witneſſes*, the ſtrength and Pillars of the Earth, *aſcend* and remove from it, the Earth muſt needs quake and tremble.

The witneſſes are the corner ſtone of the World; It was by the word of the Lord, that Eternall word, that the Worlds were made, that the Worlds are ſupported: therefore when this Word of the Lord *Aſcends* out of the World, the World muſt needs ſhake.

The whole World hath lived and leaned upon *Chriſt* and the Spirit of Chriſt, and

now his arising and removall out of the World, must needs prove the ruine and downfall of the World. All your strength, peace and comfort, hath been borrowed of *Christ*; and now his leaving the World, and carrying the Pillars of the World with him (as *Sampson* the Gates of the City) makes all the World fall to confusion.

——*A great Earthquake*]

The naturall cause of an *Earthquake*, is the wind pent up in the bowels of the Earth, which seeking vent, breakes forth and so shakes the Earth. So the Spirit, or breath, or wind of the Lord, pent up in the bowels of the Earth, shut up amongst earthly men (as the Son a Man was three daies and three nights in the heart or bowels of of the Earth) when it breaks forth it shakes and rends the World: And this is the cause of the *Earthquake* and *commotions* that are now abroad in the World: The *breaking* forth, or *ascending* of the *Spirit* of God out of the World.

An *Earthquake* is one of the greatest perplexities and evils that can befall the *world*; the Earth being the *Center* and stay of man. The very *bottome* and foundation upon which all the *comfort* and *good* of the life of

man

man ſtands. When this *center*, this reſt or ſtay, this foundation ſhakes, nothing more affrightens, aud aſtoniſhes man.

Theſe Witneſſes aſcending out of the world, the Bottom and Foundation of peoples ſtrength and comfort trembles and quakes: the root of al humane life is cut inſunder at once: the bottom of al humane joy is taken away: The foundation of Eccleſiaſtical and Civil power is ſhaken; the ground-worke of all earthly ſtability and comfort, of Church and Comon-wealth quakes and trembles; I ſay, the world is loſing the foundation and ground-work upon which Religion and Civil-government ſtands; and this makes the Earth to *ſhake*.

——*And the tenth part of the City fell*]

This City is Babylon, called the holy City. This holy City is trampled under foot, as you may read in the ſecond *verſe* of this *Chapter*. This holy City, or the outward Court, is left to bee poſſeſſed by the men of the world, by the Gentiles, by *men uncircumciſed in heart and ſpirit*; by fleſhly and carnal men: This is the fate of this City.

The

——The tenth part]

The tenth part (you know) was the *Levits* part, which was holy to the LORD, or dedicated to the LORD; it was offered up to the *Priests* under the Law, it was the chiefe maintenance of the legal priesthood.

And here the tenth part of the City, the chiefest part, the devoted part (as you say) Gods inheritance, the lot and portion of the Priest-hood, this part *of the City fell*; in summe, the holyest, the chiefest, the excellentest *part of the City fell.*

The waies of worldly Professors and Christians, are somthing that is holy, somthing that is offered up to God, but in the hands of the world, trampled under foot by the world. There is an excellency in this, this is that that's called the tenth part, that part wherein men have thought themselves most sacred and holy, that which they have offered up to God, that which they have seperated from the world and their owne proper use, and given to God; some of their wisdome, some of their estates, some of their time, some of their strength,

strength, &c. *the tenth part.* This *tenth part of the City fell*; this chiefest and most excellent part: This tenth part, when they have reserved nine parts to themselves and dedicated the tenth to God: That which hath bin mens Religion, and that wherein they have placed their confidence and comfort and by which they have thought to be saved, this excellent part, this *tenth part of the City fell in this earth-quake.*

I tel you againe, When these two Witnesses ascend and leave the earth, then the highest formes of religion, the most excellent seperated things of men, those holy things wherein they have most devoted themselves to GOD, and the *Temple of God*, their hours of Praier, their Sabbaths their Fastings, their Engagements and Covenants to serve the Lord; this tenth part in the Earth quake falls al to the ground: *the tenth part* &c.

And in the earth-quake were slain of men seven thousand]

As the *tenth part of the City fell*, the chiefest part, the best part, the excellentest part of the holy City; so the best part of men, or an

an *excellent number* of men, and both understood by this number seven thousand: one thousand is a great number and an excellent number as wel as a great number: ten hath an excellency in it, therefore the *tenth part* was given to *GOD*; one hundred is ten times ten, one thousand is ten times an hundred, which in the Law is multiplied to hundreds and thousands.

Seven thousand is the perfection of the creature as it is able to be numbered; or it is the multiplying of al the perfections of man; or man numbered into the highest perfection, or largest number that may be multiplied that is not Infinite, which is God.

Seven thousand]

Seven is a Holy number, and therefore the seventh day was sanctified and made holy. A blessed number, therefore GOD *blessed the seventh day*. Its also a number of rest, *GOD rested the seventh day* and appointed the seventh day to be observed as an *holy rest*.

Here is humane perfection in the greatest number, in the blessedest number, in the

the quieteſt eſtate, wherein men have thought themſelves to be holy men, bleſſed men, men at reſt; wherein they have thought themſelves truly bleſſed, truly holy, truly happy.

When men have numbered up themſelves to ſuch a ſtate, to ſeven thouſand, a holy number, a bleſſed number, a number of perfection; to ſuch a ſtate wherein they have thought themſelves *holier* then others; more bleſſed and happy then others; when they have thought themſelves at reſt; and indeed (in humane account) have had abundance of bleſſedneſs, thouſands of bleſſednesſes, thouſands of bleſſed hopes, bleſſed believings, bleſſed joyes and comforts, ſuch a ſtate wherein they have reſted and been ſatisfied; yet now in this Earthquake, in *the ſame houre* that the Lord leaves the Earth, that the Witneſſes aſcend up to Heaven; when the *LORD* wil no longer converſe with Earth, but with Heaven, when he wil no longer converſe with his People in an earthly, but in an heavenly way and manner, he and they walking together and enjoying each other in Heaven; Then *thoſe thouſands*, *thoſe ſeven thouſands*, all thoſe holy, happy, bleſſed, reſting men, *ſhall be ſlain.*

And

——And the remnant were affrighted, and gave glory to the GOD of heaven]

The chiefest and choisest part of men are gon, and that which remaines now is but a Remnant, a small part; so mean and poor a part as is not worth the numbering, or to be gathered up into order and beauty, or into the account of holiness and blessedness, as other men are; they are *onely a poor remnant.*

This Remnant was affrighted and gave glory to the GOD of heaven.

Nothing is more frequent in the Prophets, where mension is made of the judgements of God (through which he brings his people to salvation) then this, That *a remnant shall be saved, a remnant shall be brought through the fire.* Here one and there another, *as the gleanings of the vintage*; like small bunches of *grapes* upon the uppermost boughs; a small company, and them not regarded, *a remnant.*

They are but *little*, and exceeding *little*, a Remnant shal come to happiness. The bulk and body, the head, the crown and glory of man falleth and are slain; and a

Remnant

Remnant only eſcapes: The *LORD* wil take off the head of man, according to that ſaying, *And I ſaw the ſouls of them that were beheaded for the witneſſe of Jeſus* Rev. 20. I ſay, the *LORD* wil take off the head, the glory, the top, the crown, the wiſdome, the excellency of man; the maine, the chiefe, the principle part wil the *LORD* ſlay; al theſe *in man* ſhal be taken away, and only a *remnant* ſhal remain.

The LORD wil waſte and conſume fleſh to a very low ſtate; He wil bring down man to a fragment, to a very ſmall Remnant, til ther's almoſt nothing left; to a ſtate and condition that ſhal not be conſiderable, that ſhal ſcarce be fit for any uſe.

The thouſands, the ſeven thouſand; the excellenteſt, the greateſt, the richeſt, the moſt numerous, the moſt religious and devoted part ſhal be ſlain; a *remnant only* ſhal be *left* and thoſe *affrighted* too.

——— *And great fear fell upon them that ſaw them*]

When they ſaw the LORD aſcending out of Earth, leaving the Earth deſolate;

leaving Religion, Society, Commonwealthes, to wasting and destruction, when they saw stability, goodness, wisdome, righteousnes and holyness forsaking the earth, and ascending up into the holiness of God, this affrighted men, and it affrights them (almost out of their wits) to see that there is no living amongst such men, that there is nothing to be seen amongst them but death, horrour and confusion in the whole creation: And to see that if we do not submit to the Lord, live in the Spirit of the Lord, and follow the guidance and conduct of the Spirit of the Lord, we are for ever ruin'd. If we are not able to *ascend* with these Witnesses, go up with them to Heaven and live with Christ and the Spirit of God an heavenly life, we are utterly undone for ever; we shal see hel opening her mouth to devour us; miseries, feares and wrath ready to cease upon us and *swallow* us up: therefore if we cannot *ascend* to Heaven with these *witnesses*, Wo be unto us; for we shal see *there is no possible way of subsistence out of heaven*. We shal see much *hellish wrath* and *darknes* and *confusion fall* upon men; that they cannot *live* in that state and condition wherein they have *lived*.

——*And*

And they gave glory to the GOD of Heaven.

Strange language, that a Remnant, a poor *affrighted remnant*, should be able to give glory to God! Yet thither we must be brought before we can give glory *to be God of Heaven.*

Whil'st we have any glory left, we give glory to our selves, and not to God; but when we are become a Remnant, Affrighted and dasht in peeces, then shal we glorify God.

We think that men of excellent wisdome and strength should glorify GOD, O no, they take from the glory of *God*, and give it to themselves. We think that Assemblies, and Parliaments, and Synods, and Councels of great Men, should give glory to God; no, none at all; they give glory to themselves. None but an *affrighted remnant gives glory to God.*

God neither hath, nor wil have any glory til men be brought to an affrighted Remnant——*they that were affrighted gave glory to God*: Mark it, if you are able to mark it, that such a poor and *affrighted* rem-

nant ſhould give glory to the God of Heaven, that the God of Heaven ſhould receive glory from ſo poor an affrighted remnant, a poor fag-end of the *world*, waſted and conſumed by ſword, plagues, and judgements: that they that have nothing, ſhould yet give to God: When men are waſted and conſumed to nothing, yet that *that nothing* ſhould be able to *adde* and *give* to God, this is worth your obſervation.

So long as we are any thing, we are ſtill attributing and giving to our ſelves; and when we are wholly revelled out into nothing and loſt, then we are contented to *give all to God.*

It is much that we that are nothing, ſhould give to him that is al things; and it is *very much* that we ſhould give him glory; that which is moſt dear to him, and that he ſhould accept of it from a poor affrighted Remnant: Though (I ſay) the glory of God be *that* which is *exceeding deare* to him, and that of which he is moſt *Jelous*, yet it is not dear to him until we give it him; and then it's double glory; even then when it comes from a poor affrighted Remnant: When God can come and ſpeak out of the mouth of a poor creature, waſted and conſumed

ſumed to nothing that is his glory. It is not his glory that he hath it from Mighty Angels; No, he *laies aſide that nature*, and is pleaſed to accept of it from poor fleſh, poor man, poor, waſted, conſumed man. I ſay, Our God hath his glory from waſted, conſumed man.

God hath glory in waſting and conſuming fleſh in man: He takes away the glory from the creature into himſelf.

Gods greateſt glory is to repair waſted man. When man is carried out of himſelf, into the loweſt eſtate that can be; when the glory of man is laid flat upon the Earth, then GOD is gathering it up into his garner.

And this is certain, til this poor *remnant gives glory to God*, God hath viſibly and manifeſtively no glory at all. It muſt be this poor man, this waſted man, this poor fleſh, this poor creature, walking through the *fire*, and paſſing through many tribulations that muſt ſet this Crown of glory upon the head of God; that muſt make God glorious; a glorious bleſſed God.

The root and foundation of the glory of God, is loſt and undone man.

——*And gave glory to the God of heaven*]

Before (as I said) they gave glory to themselves; or if they gave glory to any God, it was to that *God* that is the God of this world.

All that men contend for in the strength or power of man, is to give glory to the Gods of this world, the Gods of the earth. Thers is indeed a seed of sincerity in the Saints, that gives glory to the God of Heaven, but it is in a poor low, dark, way; Propheſying in *sack-cloth*.

Theſe ſtand before the God of the Earth as the Olive tree on the left hand of God, offering Sacrifice to the God of Heaven, though it is as yet but in an Earthly manner: unto God it is, though in weakneſſe; or, unto the God of Heaven in an Earthly way.

That which moſt men in this world doe, is to give glory to themſelves, or to *the God of this world*, the devill, as *Rev.* 9. 20 *And the reſt of the men which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils and Idols, of gold, ſilver and braſſe, and ſtone, and wood*

wood, which can neither see, nor hear nor walk.

The greatest care and industry of most men, is onely to maintaine an outward, earthly power, an outward government, an outward worldly Kingdom, a State, Religion: which is nothing else but secretly to provide for their owne carnall peace, carnal ease, fleshly and diabolical State and so they worship the divel, and give glory to the god of this World: Now when a *man is wasted and consumed, and affrighted*, and brought to a *Remnant*, he is contented to give *glory* to God, to the true God, and to him in *Heaven*, in a heavenly way: and the *matching* of these two together, is an exceeding wonderfull and glorious thing, that the lower end of man cut down by the Ax of the Spirit to a stump, and left a poor remnant; That this retched creature, this poor Remnant, should be able to give glory to the *God* of *Heaven*: That is, should so speak, act and live, as to be alwaies giving glory to *the God* of Heaven, or rather, that it should speak, act and live the glory of the God of *Heaven*, and enjoy continuall communion and fellowship with the God of Heaven; that it should be able to set forth, adorne and beautify the God of

Heaven, in a heavenly way; to hold forth God in his brightnes, excellency and majeſty.

This is the work we are called unto, through *death*, through *ſlaying*, through *Earth-quakes*, through *commotions*, through temptations, to aſcribe and give glory to the God of *Heaven*; to give up our ſelves to the glory of the God of *Heaven*; to give up that little, that nothing that remaines of us, *that Remnant* to be to the glory, or to be the glory of the *God* of Heaven, or to ſuffer the *God* of *Heaven*, to render himſelf glorious upon us; I ſay, This is wonderful.

Why have we *heads*, *hearts*, *hands* & *tongues* to be kill'd and ſlain, waſted and conſumed to nothing; but to be raiſed again? What is it for, but that the God of Heaven ſhould enjoy them? So long as we kept and enjoyed them to our ſelves, we uſed them to the glory of the god of the Earth; but now having been waſted and conſumed to nothing, and raiſed again, they are to be imployed in the ſervice, for the uſe, and to the glory of the God of *Heaven*: And now in this condition, we are in *Heaven*; now we are in the Kingdome of God, in the preſence of GOD, in the Majeſty and

glory

glory of the GOD of Heaven.

——*The second Wo is past, behold the third Wo commeth quickly*]

We are not yet at the *high* of our *glory*, nor past through all our *woe*.

It pleased God to devide these *woes* into three parts, a first, a second, and a third. The first, is not the *greatest*, the second is (as I may call it) the *wofulest* it is the *middle woe*; it is as it were the heart of the *woe*; it's such a one as is like that tribulation, *Mat.* 24.21. such as never was before, nor ever shall be like come after; Tis that which is the very *Center* of the *woes*, and this at the *Resurrection of the witnesses* is past, then the heart of the *woe* is broken, and we are fully delivered from the middle *woe*; then wee are broken out of the bowels of the Earth, out of the bitterrest *woe*.

As Christ lay three daies in the *grave*, and rose again *the third day*: so the *witnesses* having laine dead *in the streets of the great City three daies and an halfe*; at the end they are raised up again.

——*And behold the third woe commeth quickly*]

The great *woe* of all is the lying of the

dead

dead bodies of the *witnesses*, *three daies and an half in the streets of the great City*: but it is some mittigation of the evil, that it is *quick, short, full of dispatch*; but *three daies and an half*: Therefore saith Christ (who had the infirmity and flesh of man) to *Judas*; *That thou dost, doe quickly.*

Lasting *woes*, are the worst *woes*. Then commeth the third *woe*, which shall last but *half a day*: And as it is short, so it is that which shall let us into the *third state* of the glory of God.

As there is the *day* of man, the *day* of Christ, and the *day* of God; so their is the glory of *Man*, the glory of Christ, and the glory of God. This *Heaven*, into which the *witnesses ascended*, is not the highest *Heaven*, the highest glory. There must come a third *woe*, that will carry them thither.

——*And it comes quickly.*

It is an happy state the *witnesses* are in when they are raised from the *dead*: yet it's not lasting, though their condition be glorious yet it hath a *woe* stealing upon it; yea, though it be a very blessed state; a *Resurrection* from a sinfull Earth: yet it is such a blessed

blessed state as is subject to warre; for immediately succeeds the *third woe*. This clear bright Sun of righteousnesse is subject to an eclips: The *tenth part falls*, and 7000. *are slaine*, yet all earth is not cleared away: There were sweet enjoyments of the glory of GOD, yet it was mingled with some weaknesse: and this is our happinesse, that our God wil never cease refining us, til all Earth, till all flesh bee quite removed from us; til he hath perfected us into himself.

The *Third woe* is a tolerable *woe*: though it hath its sting, yet it comes quickly and goes quickly: It's such a one as we are wel able to endure. And then cometh the seventh Angell Sounding, and hee saith aloud,

——*The Kingdomes of this world are become The Kingdomes of our Lord, and of his Christ*]

The two Witnesses, their prophesying, their slaying, resurrection, and ascension, is in the Mysterie of the *Spirit*, Angels *sounding*: It comes *neere* to perfection, but yet is not absolute perfection; the highest *Reign*

and

and *Kingdome* of the Lord, and of *his Christ*, breakes forth at the *sounding* of the *seventh Angel*.

The seven Trumpets are all but one Trumpet, *The last Trump shall sound*. The Spirit of the *LORD* being able either to contract all into one, or to enlarge one into seven, when, and as he pleaseth: He can give all to one, call it one, make it one; discover it and open it into one, or enlarge it into seven. Seven dayes make but one with him; Seven Angels, and seven Trumpets, make but one Angel, and one Trumpet with him.

Seven is a number of rest and blessednes: and here is the *seventh Angel*, or the angelicall nature in et's perfection; Christ the Head of Angels, or the Perfection of Angels.

Angels are ministring spirits sent forth from *God*; Ministers and Trumpets sounding forth the Kingdome of glory.

The excellency or perfection of Angels is to trumpet out the last and greatest glory of God: Yet *Christ* the *Arch-angel*, the *head* and *chiefest Angel*, takes pleasure to sound forth the glory of God, before the breaking forth of the Highest and Last glory.

Trumpeting

Trumpeting is a proclaiming or declaring of the glory of GOD. Jeſus Chriſt, the *Arch-angel*, the head or chiefeſt Angel *ſounds* and *ſends forth* a proclaimation or declaration of the Kingdome of GOD. And when we hear the ſound of this great Trump, we enter into glory; or the ſounding of the *laſt Trump* by Jeſus Chriſt, the great *Arch-angel*, goes before the approach of the *higheſt glory of God*. And its ſaid,

——*There were great voices in heaven.*]

After the ſounding of the Trumpet comes forth the *voices*; which is a more diſtinct and excellent note in muſick then the ſound of the Trumpet. No Organ or Inſtrument ſends forth ſo ſweet a note as the tongue of man.

Its ſaid, *There were great voyces in heaven:* and (as its expreſt afterwards) theſe *voyces* are uttered by the *four and twenty Elders that ſate before the Throne, worſhipping God.*

Twelve (you know) was the number of the Apoſtles, who had only *the firſt fruits of the Spirit: We* (ſaith the Apoſtle) *have the firſt fruits of the Spirit.* They had (as it were) a ſingle harmony of muſick, publiſhing and declar-

declaring the glory of God; But here is not onely twelve, *but twenty and four Elders*; The Spirit of God appearing in a double measure, twice as much as in the Apostles, having *the full harvest of the Spirit*, a *greater* company of Saints, and the Apostolicall Spirit; or the gifts and graces of the Spirit in the Apostles *doubled* upon the heads of the *Saints*; or Jesus Christ appearing in the Saints in a *double* measure of the Spirit of God. And they are all *Elders* too; al taken up *into the Ancient of dates*, living in the *eternall* and *everlasting Spirit*.

He is an Elder indeed, who was before the World was made; he is but an Novice, and of yesterday that can speak but from the beginning of the World.

These are the *great voyces in heaven*, by *the four and twenty Elders*: In this dispensation you have that measure of the Spirit of God that was given to the twelve Apostles and Church in the primative time, *doubled: raised up to the Ancient of dates.*

And there were GREAT voyces in heaven]

Some times our *God* speaks in a low still

voice

voice, and indeed His very whisperings are pleasant. Here is not only one *voyce*, or a low whispering *voyce*, but many and *Great voyces*: Audible and Mighty declarations; Great and various discoveries of our God. When the *witnesses Prophesied in sack-cloth*, Thousands were sufficient; but now here are Thousands of Thousands. Now here's Christ in the flesh, and Christ in the Spirit joyned together: Now they are multiplied to Thousands of Thousands in heaven: Many *voices* tuned, multitudes of hearts enlarged in heaven: they are *four and twenty*.

In the former dispensations they were shut up in Earth, they were *cloathed in sack-cloth*, they were but *twelve*; Here they are increased to *twenty four*: All the *voices* crying out Now in one *Great voice*; and that so clear, so shrill, that it shall spread thorrow the whole Earth. ——— *The Kingdomes of this world &c.*

It may be those people that are of the earth, that are of the world, question and doubt what these *voyces* say, and they cannot say after them, or with them, The LORD *lives*, the LORD *reignes*; they think it, they dare not speake it; or if they do speak it, it is but poorly and weakly,

ly, from a bare letter, not from the Spirit of God: But hear when Heaven is opened, the glory of God manifested, and the Spirit of God doubled. There are great *Voyces*, thousands of *voices*, concenting and concentering together; all speaking aloud, all singing that heavenly *Halelujah*, saying, *The Kingdom of the LORD*; The Kingdom of of the LORD, The Kingdome of the LORD. Now heer's full Language; full speech; bold and loud speech in Heaven saying, The Kingdome of the LORD, The Kingdome of the LORD. There are many and great *Voyces* in Heaven, saying, *The Kingdomes of this World are become the Kingdomes of OUR Lord.*

When the seventh Angel sounds; when there is freedome and liberty in the hearts of the Saints, they all now say, *The Kingdomes of the LORD.*

——*There were great voyces in Heaven*]

They talk aloud of God in Heaven. Below in the Earth people whisper and speak (as it were) in a corner of God; they speak low and in private, therefore (saith *Christ*)

What

What you speak in a cornes shall be published on the house top.

Al the appearances of God, have been but as in a corner. Though the sending out of the Apostles into the World, did typify that universal, free, abundant declaration of GOD, this Name of God in the World: Yet al that which hath been made known of God hitherto, hath been but a speaking in a corner, in comparison of that which is now breaking forth. God hath been spoken of in a corner, heer a little and there a little: But now there comes a great Voyce, that throwes downe *State*, *Kings*, *Kingdomes* and al the powers of the Earth; to make way for the glory of God.

God wil whisper it no longer, nor speak with a faint Voyce, with a cold language; but wil speak so, and come so, That every Eye shall see him; every Eare shall heare him; every Tongue shal speak him, and every heart shal acknowledge and confesse him; This is the LORD. Now doth GOD REIGNE. Now is Christ exalted.

This Voyce may be heard in Hel, and

ſpoken in wrath: but when ever it is ſpoken freely and aloud with joy, then it is in Heaven to the Saints: And this is the cloſe of the great Voyce *The Kingdomes of this world are become the Kingdomes of our Lord and of his Chriſt*]

———*The Kingdomes of this world are become &c.*

God heretofore hath had the meaneſt of this World: A ſort of poor, low, mean People only have teſtified a little for God and Chriſt: heer a little, and there an handful: but doe you think it, or can it be thought, That God wil alwaies be contented with this? Or doe you thinke the GREAT things of the World were made eternally for the Devil and wicked men? Or can it be imagined that God ſhould fil a World with men, and furniſh them with parts and abilities; Greatneſſe, Wiſdome, Riches, Majeſty, Authority, &c. that wicked men ſhould alwaies abuſe them, and devils alwaies have the command of them, and God forever be excluded and ſhut out.

Noe,

No, no ſuch matter: No, the Kingdomes of this World, al the *Riches*, al the *Strength*, al the *Authority*, al the *Power*, al the *Righteouſneſſe*, *Juſtice*, *Judgement* and *Excellency* of this World, both in reſpect of Civel and Eccleſiaſtical Government: *Al the Kingdomes of this World, ſhall become the Kingdomes of our Lord and of his Chriſt*: We dare in the power of the Lord ſpeak it: The *Voyce* wil be, No man hath to doe with any *Power*, *Authority*, *Wiſdome*, *Riches* or any thing in the World: No creature hath any power or priviledge to diſpoſe of any thing on the Earth : Al *Power*, *Strength*, *Riches* &c. are taken from men; or if any thing be left, that which remaines is conſuming and blaſting, and ſhal waſt away, til al greatnes and excellency whatſoever reſolves it ſelfe into the Kingdome of OUR Lord *and of his Chriſt*; The Kingdome of *Our* Lord they are become. OUR Lord now muſt Reign : Al things now are become his. They were *Our* Lords from the beginning, and of right al did belong to him: If he did intruſt them to other Kings, Nobles, Great ones, *&c.* it was but onely as they were his Servants; they were but intruſted and committed to them

as *Talents*; they are but his Stewards; and *woe* be his Stewards, when he turnes them out of their Sewardſhip; they muſt be Stewards no longer; but muſt give an account of their Stewardſhip, of their *Talents*: And theſe Kingdomes of the World, muſt immediately become the Kingdomes of *Our* Lord, *and of his Chriſt*.

Wee have a Lord that is a Lord indeed, *The great Lord of Heaven and Earth, The Lord of Lords, and King of Kings*: others are but Images and Pictures of this *OUR LORD*, they are but his Subſtitutes; and now *OUR* Lord comes and throwes out al other Lords; He caſts theſe *Stewards* out of their places; and the Kingdomes of the World return again to Him, whoſe they are.

They were of old thine, only they were let out to uſe for a while: The original right is in *OUR Lord*; he hath it, and wil maintain it; and he himſelf wil Reigne. The Spirit of God hath propheſied of this in al Ages, and now he is performing it; The next Age, nay, at this time, this dominion is *Our Lords*.

Now for Our LORD, now for the *great GOD*. Now for *Our King*: *Now all the Kingdomes*

domes of the World, are become the Kingdomes of OUR Lord. OUR Lord wil take al, and leave nothing un-poſſeſſed. He muſt have al, and we muſt have all in him: He muſt Reign, and we muſt Reign with him. He that upholds us and comforts us; He that is in us and with us; He that ſpeakes this language in us, and puts forth this expreſſion by us, is OUR Lord, God with us, or *Emanuel.*

This LORD ſhall have all the Kingdomes of the Earth; and he will put us in poſſeſſon of al that is good, excellent, rich, beautiful, all that is Kingly and Noble; all that excels; al the Kingdomes of the World.

And out of the Lord, and from the Lord ſhal be nothing but deſolation and confuſion: yea, deſolation and confuſion it ſelfe is our Lords priſon, into which our Lord wil caſt his enemies. They are al become Our Lords *and his Chriſts*, OUR Lords and his *Anointeds.*

It is Chriſt in the glory of the Father that is Our happineſſe and Our life. The Son in the glory and power of the Father: God exalting the Son into himſelfe.

The Kingdomes of the World are the LORDS yet ſo the LORDS as that Chriſt is King equal with the Father.

Chriſt laies down his Kingdome, that he might aſcend into the Kingdome of the Father. And we lay down our Kingdomes of the World and creatures, that we might live in the Kingdome of Chriſt; that ſo the Father, Chriſt and Wee might Reigne together.

——*The Kingdomes of our Lord and of his Chriſt*] or his Anointed.

There are many Anointed, that pretend to be THE Anointed of God: And many there be that have ſome Anointing: But none ſhal Reign, but *His Anointed*: The holy one of God; the Anointed of God; Hee that is filled with the Spirit of God; Hee that is Anointed with the Oyle (the Oyle of GOD) He ſhal Reign for ever; no other: None but the ANOINTED of GOD.

OUR God Anoints US, and We are the Anointed of GOD; the Chriſt of GOD; the

the holy one of God; all gathered up into one Anointing, one Anointed, one God: and in this unity, all in one, we ſhal *Reign* with him for ever and ever: And ſo its ſaid, *Revelations* 5. *He hath made us Kings and Prieſts to our God: and we ſhall reign on the earth*: The World ſhal become ours. Al worldly things, are taken into Heavenly: they have bin devided and diſtinguiſhed (you know) ſome things are carnal, ſome things are ſpiritual; ſome things are of God: ſome things are of the World. But now al things ſhal be taken up into the *glory* of God; into the glory of Chriſt: Which is the redemption of the body, the deliverance of the creatures out of bondage wherein they have been held.

The whole Earth, the whole Creation ſhal be taken up and filled with the righteouſneſſe and *glory* of the Lord.

——— *And he ſhall Reign for ever and ever*]

Satan and wicked men have *Reigned long*, but they ſhall *Reign* no longer. So *long* as Satan can *Reign* over us, we are ſubject to

many evills; but now he is caſt down, and now none can *Reign* over us but the Lord; we ſhall now receive no *good* from man, ſo alſo we ſhall receive no *evill* from man; no *good* from *good Angels*, no *evil* from *evil Angels:* No man, no creature hath any power over us; none but the LORD. We are the Lords, the Holy ones of God; and none but the *HOLY ONE* of God *Reignes* over us.

——*Wee give thee thanks O LORD GOD ALMIGHTY, which ART, and WAST, and art to COME; becauſe thou haſt taken to thee thy GREAT Power and haſt Reigned.*

The LORD, the LORD Reigns, he hath taken to him his Kingdome; that is it for which *wee give Thanks*; His Kingdome, and *Our Thanks-giving*. And wee thank not man, but God: Thanks are due to none but GOD.

Becauſe the Lord Reigns, and wee ſhall Reign, Therefore *we give thanks*.

The Reign of *Chriſt* is an Eternall Reign

Reign; *For ever.* But the Reign of GOD is for *ever* and *ever*; two Eternals.

The Reign of Chriſt is an Everlaſting Reign, yet he gives it up into the hands of the Father; and *God* becomes *all in all*, and Reignes for *ever and ever.*

There are two Eternities in this Reign, the Lords and his *Chriſts.* The *LORD* delights to double his excellencies; to multiply Eternities : and there is no minute wherein it can be ſaid our *LORD* doth not Reign, no ſeaſon or time wherein it can bee ſaid our LORD doth not Reign.

Whileſt the LORD doth give forth favour and grace by man, and man gives thanks to man, its not the Eternal Reign of *God* and Chriſt.

The Reign of God is without intermiſſion; it's for *ever*: It is in all things, and at all times: It is in height and depth, in day and night, in ſummer and winter: It's Eternal, for *ever* and *ever.*

Which

——*Which art, and wast, and art to come*]

Here are three Eternals.

First, The Eternal that was before the world. This Kingdome was before all times, and shall bee after all times, when *times shall be no more*.

——*Which ART*]

It is present, it's no longer absent: yet it is to come, but not so to come as that we want it; but it is so to come, that we shal enjoy it everlastingly: It takes in all times, past, present, and to come. It is that Circle of Eternity that comprehends al, beginning and ending.

——*And HE shall Reign for ever, and ever*]

Now there is a bouble use made of this by the Spirit of God.

Thanks be to God, by them that dwell in Heaven: Down with al your glory, lay

lay down al your excellency; that is, the excellency of al that are heavenly, to give thanks to God.

In the 16. *verſe* its ſaid, *They fell upon their faces and worſhipped God:* They lie down in the duſt, are baſe and worth-leſs in their own eyes, that they may give glory to GOD.

Now they ſay, nothing is excellent, righteous or good but God. Worſhip *God*, fear none, acknowledge none but God: ſpeak nothing, love nothing, be nothing, do nothing but God.

——*Wee give THEE thanks*]

Here is thanks, here's praiſes, here's rejoycing; LORD GOD ALMIGHTY, We bleſſe *THEE*, wee rejoyce in *THEE*, wee are exceeding glad of *THEE*; we never expected good from men, if wee did, they fail'd us: There is nothing but oppreſſion in man: But in *THEE* is deliverance.

Certainly God wil Reign in righteouſneſſe, in juſtice and truth. Men are in tumults,

tumults, wars, plots, mischiefs: But GOD Reignes in truth and righteousnesse. And the GREAT Kingdome of the LORD is our joy; Therefore——*Wee give THEE thanks* O LORD GOD ALMIGHTY.

——*The Nations were angry, and thy wrath is come*]

The World, and the powers of the World are *angry*; they fret, they vex, they cry-out this is Blasphemy. And we expect nothing but wrath from the world, and it's proper for them that they should be wrath; our joy is their wrath: See how angry man is, freting, and vexing at Gods pulling down the Kingdoms of the Earth. This is the reason of that bitternesse and malice, that fury and madnesse, that is amongst men: What makes them so unquiet, killing and destroying one another: but because God is over-turning the glory of the world? What makes men so full of wrath, but because *Thy wrath O LORD is come?*

——*And*

——*And the time of the dead that they ſhould be judged*]

All the dead ſhal de judged, Dead Ordinances, dead Authorities *&c.* all that live not in the *life* of God, *ſhall be judged.*

Nothing is *life* and *light* but the LORD; nothing *lives* but the LORD, and thoſe that live in the Spirit of the Lord: as for others, they are dead, and ſhal be *judged as the dead*: But thoſe who live in the Spirit of *life* which is in God, they triumph over death, and that deſtruction that comes upon the Kingdomes of the world: They with joy can ſpeak on this manner,

Their Wrath, is our Love; their Griefe, is our Comfort; their Anger is our Peace; their Trouble is our Reward; their Ruine is our Life.

This is the application the Spirit of the Lord makes to the Nations, which none can with ſtand.

God dvides the world into *love* and *wrath*, *bleſſings* and *curſings*: hee wraps the world up in *wrath* and *curſings*, and the Saints in *thanks givings* and *bleſſings*.

To

To the Saints he saith, Let them say, The Lord *our* Reward, *our* Comfort, *our* Love, *our* Joy, *our* Strength, *our* Heaven, *our* Life, *our* Father, *our* Head, *our* Prince, *our* King is *Come.*

But to the world he saith, Let them say, *our* Doome, *our* Jndgement, *our* Darknes, *our* Confusion, *our* Dreadful *day*, and the Dreadfull *day of the Lord* is *Come.*

FINIS.

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